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PILGRIMS GOING TO CHURCH

INTERNATIONAL JOURNAL OF RELIGIOUS EDUCATION

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Hugh S. Magill, *General Secretary*

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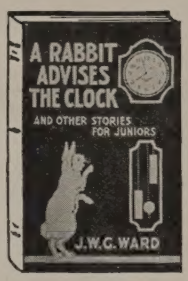

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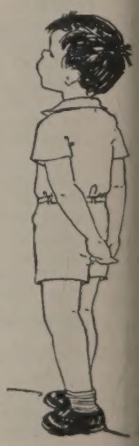

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EDITORIAL

How Do People Grow?

DO they just *grow*—like Topsy? Are the laws of growth something like the wind—that bloweth where it listeth? Are we able to tell the sound ereof, whence it cometh and whither it goeth? Such are me of the questions that the special articles in this num- r seek to answer. They deal with the question as to how ople grow.

Christian education rests upon growth. On the mast- ad of each volume of the new *International Curriculum uide* are the words, "Christian Religion in Growing Life." ll Christian living is not gained at a leap. Though it s its times of crisis, of decision, and of speeded inter- t, yet, as a whole, it obeys the scriptural precept, "First e blade, then the ear, and then the full corn in the ear." To interpret the meaning of that divinely ordained plan the purpose of these special articles. The theme next onth will be, "What Is an Experience Program?"

Law and Freedom

THAT true freedom and socially intelligent laws may exist side by side is a truth which democracy needs to re-learn from year to year. There are those who ill readily agree that social legislation is good and right, ut who revolt because of the element of "must" in that aw. They do not wish to be told that the law says thus nd so, and feel that they are being deprived of essential reedom of action. We are told that some of the youth f today are particularly of this opinion with respect to rohibition.

But intelligent thought on this matter leads us to the nevitable conclusion that real freedom is based on law. He who flies in the speedy vessels of the air must gain thrill because of the apparent mastery of nature. But e has not defied the laws of nature. He has placed him- elf in complete obedience to physical law in order to be uly free.

So it is with the laws which govern our social well- eing. Without laws we are in each other's way with our onflicting desires, our opposing likes and dislikes. With aws we sacrifice license for the sake of true liberty and ne common welfare.

Federal prohibition laws are not designed to curtail ndividual liberty and freedom except in the interests of reater freedom for the common weal. Because of them e ought willingly to sacrifice license in the name of true berty and genuine freedom. They exist for the purpose f controlling the liquor traffic in the interests of a new nd truer freedom for the individual and the social group —a freedom to promote production of goods to meet ele- ental human needs, to promote savings and not waste, o create not only the necessities of life, but also the en- ichment of it, to build the commonwealth of men who re free and noble because they share in the maintenance nd growth of true democracy.

Liquor under Government Control

THE following quotation is taken from a letter received from a prominent religious worker in Canada, well-known to the International Council staff, and to many other leaders in religious education, as a sane, level-headed person:

"Last evening I attended a University convocation. On the street car was a poor drunken fellow who had fallen on the pavement. His face was swollen and covered with blood. The women and girls on the car were shocked and the faces of the men also expressed pity.

"Leaving the car I went into our convocation hall and heard a lecture by a prominent official of the University on 'Christian Ideals of Citizenship.' This man, perhaps more than any other, was responsible for the return of the government sale of liquor in Ontario. He is a total abstainer himself, but his words and influence have helped to wreck thousands of homes in this province.

"I wish I did not see things quite so much in the concrete, for the contrast between the drunken man in the street car and the University official talking theoretically of Christian citizenship was too much for my equilibrium.

"Keep up your good work in the United States for the Eighteenth Amendment. What we have in Canada is infinitely worse."

This testimony comes unsolicited from one who lives in Canada and who knows the actual results of the government liquor laws in that country. While certain people in the United States are crying out for the repeal of the Eighteenth Amendment and advocating a system of government liquor control patterned after the Canadian laws, persons whose integrity and judgment cannot be questioned give this entirely different report regarding the unsatisfactory results experienced under such a system. Workers in our churches and Sunday schools should seek the facts in connection with this vexed, controversial question.

Competitors

IN preparation for a pastors' conference, a pre-conference study outline was circulated which gave the pastors an opportunity to indicate their chief religious educational problems. Some twenty problems were listed to be checked. The one most frequently checked by those returning the outline was "Sunday school competes with the church." That this should be the problem of which a number of ministers are most conscious reveals that many of our church leaders are thinking in terms of the promotion of a given institution rather than in terms of the growth of Christian persons.

There is no implication here that attendance upon the preaching service is not highly important. Certainly there is something radically wrong when the program on which the church lavishes most attention and expense fails to

reach many people who are being reached by a program which is carried on under volunteer leadership. The important implication is that in a list of problems most of which dealt with the vital factors of personal spiritual growth, one dealing with institutional interests should be considered of prime importance.

One is moved to ask several questions: Why should two closely related and essential phases of the church's program become competitors? Why should the pastor be more vitally concerned about attendance upon one of these phases of the church's program than the other? Is he not in the best position of any one to resolve any competition or conflict? If the leaders of both Sunday school and church services think primarily about the spiritual growth of persons rather than about the numerical success, would not the whole church program be pitched above the plane of competition?

When we compute the lost spiritual energy due to the cross purposes and competition among several agencies within the local church, plus that due to the competition or isolation of neighboring churches, it is not surprising that some communities experience too little results from the impact of these religious agencies upon general community life. When institutional promotion and success give way to spiritual purposes both in the local church and the community of churches, the forces of Christianity will be far more powerful.

"Catch Me When a Kid"

IN the English House of Lords some time ago, a bill to provide for preventive work among unfortunate children was being debated. It was called the "Young Person's Bill." The discussion revealed a deep interest among "the noble lords" in everything that affected the moral and religious training of boys and girls. They even dipped into their memories to give incidents both on the good and the bad side of the ledger.

Viscount Snowden, late of the Labor Party and government, as usual made one of the most vivid contributions to the debate. He recalled a book in which a woman, who had resisted all efforts to reform her from vicious ways of life, said reproachfully to those who wanted to help her, "Why didn't ye catch me when I was a kid?"

It is recorded that the sentence leaped into the chamber and ran around it like a flame. So it will do with us who deal with the precious stuff of growing life. We are doing much, but are we doing all that we can to "catch" them while they are "kids"—for Christian living?

"Who's Who" in the Journal

READERS of the *Journal* will become acquainted during the coming months with some of the outstanding personalities in the country, in religious education and in the related field of public education.

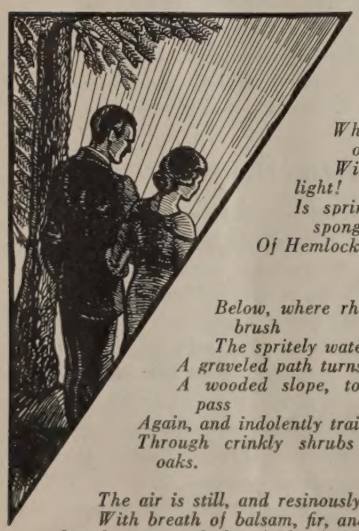
Hughes Mearns, author of *Creative Youth*, a writer and educator of wide reputation and keen insight, will contribute to the December issue.

George Albert Coe, whose most recent book, *Educating for Citizenship*, has created a profound impression, and whose *What Is Christian Education?* was chosen by the Religious Book Club as its monthly selection, will also have an article in the December *Journal*.

Albert E. Wiggam, widely known for his books, lectures, and magazine articles, whose recent book, *"The Marks of an Educated Man*, was one of the best sellers and extensively quoted, will instruct and inform our readers in the March *Journal* on the building of character.

Harold McAfee Robinson, well-known through his writings and his leadership of the program of Christian education in the Presbyterian Church, U. S. A., and as chairman of the Executive Committee of the International Council, will discuss the ways in which character building becomes Christian in the March *Journal*.

These leaders, along with Professor Bower, Dr. Seabury, Professor Overstreet, Professor Bundy, and others who have articles in this issue, indicate the careful plans being made to provide variety, breadth, and depth of material offered to our readers monthly.



On Hemlock Hill

November now, yet
h e m l o c k hill is
warm;
While soft and dusky shad-
ows interblend
With Indian S u m m e r
light! Here all the ground
Is springy to the tread, with
spongy mould
Of Hemlock needles new and old.

Far down
Below, where rhododendrons bank and
brush
The spritely waters of a rippling brook,
A graveled path turns vagrantly around
A wooded slope, to pass, and turn, and
pass
Again, and indolently trail away
Through crinkly shrubs and evergreens and
oaks.

The air is still, and resinously sweet,
With breath of balsam, fir, and pine. The hills
Out there, are robed in folds of olden gold,
With mellow strains of russet browns between;
And lingering hints of crimson sheen, beside
Dark clumps of rusty green.

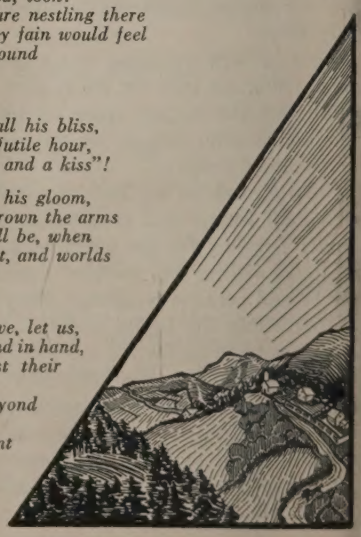
Beloved, look!
See how the homes of men are nestling there
Against those hills; as if they fain would feel
The power of eternity cast round
About their transiency!

So brief, so frail,
The life of man, so fleeting all his bliss,
That all his years are but a futile hour,
And all his loves "a moment and a kiss"!

Sad were his lot, unbearable his gloom,
Did he not feel about him thrown the arms
Of Him who is, and ever shall be, when
Hills have crumbled into dust, and worlds
Have vanished into flame!

Give me your hand!
And ere we seal anew our love, let us,
With faces unafraid, stand hand in hand,
While darkling shadows cast their
mystic spell
About us, and gaze awhile beyond
those hills,
Whence cometh all our present
help, all hope,
All life, all truth, all love!
Give me your hand!

—KODAYA



Jesus, Leader of Men

III—His Religious Commission

By WALTER E. BUNDY*

THUS far in our brief paragraphs on Jesus we have found a rich and sensitive religious nature in the midst of extremely local and unpretentious surroundings. But with the beginnings of our authentic information a complete transformation has taken place. This plain man of Galilee, reared in one of its rural villages, suddenly leaves the obscure private life of Nazareth and launches himself into a public career with a message for his contemporaries, utterly convinced that his words are more permanent than heaven and earth—for they are not his own. He is God's spokesman and, from beginning to end, he lives and works, speaks and acts and dies, as such. Not for once does this consciousness of high call and holy commission leave him. In every feature of the Gospel picture Jesus is characterized by this consciousness of high call and holy commission—an elusive personal element that has been present, almost without exception, in the person and work of all great leaders. In the case of Jesus, it seems to have been the one force in his personality and public appearance that caused the common people to hear him gladly and that distinguished him and his message from the conventional and professional religious leaders of his day.

Only the strongest impulses and incentives are capable of bringing an unprofessional person out of private obscurity into the championship of a cause in public. These strange forces which choose their man, often suddenly and wholly unexpectedly on his part, may operate from within or from without. His step into public notice may be a response to the dire need of the hour, or it may be obedience to inner conviction and call. Usually, in a particular leader, we find a complexity of factors—a contemporary need without; an elemental urge within.

An excellent example of this complexity of forces in the making of leadership we find in Jesus' great prophetic predecessors—whose pure spirit, elevated by his own nature, was his. The prophets of Israel were primarily religious personalities, men of true religious genius who responded to inner intuition, received God's message, and became its spokesmen. Yet it remains true that Israel's prophetic gifts flourished in times of great national crisis. Her prophets were her greatest patriots. Politics was a part of their piety. They were fully acquainted with the national situation both at home and abroad. From the messages of the great prophets one can reconstruct a fairly accurate picture of the foreign and domestic situation in which they appeared and worked. In fact, it was often the case that just the political situation abroad or the social condition at home, or both, brought the prophets out of private into public life.

This strong contemporary strain in the prophetic genius that made them into reformers does not reappear in typical form in the personality of Jesus. The tragedy of his people's fate was just as crushing in his day as in earlier centuries. While he was announcing the Kingdom of God, political oppression, economic exploitation, class

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CHRIST TEACHING FROM A BOAT

strife, national and racial hatred were at work in the minds of those that heard him. Yet none of these things enters into his message to alter its distinctive form or essential content. Jesus preached with all the passion of the prophet, but he was not a national or social reformer. He was the champion of no social group, the protagonist of no particular class. From the words of Jesus we cannot even begin to piece together a picture of the contemporary conditions in the midst of which he lived and worked. In his message there are to be found not more than merely incidental allusions to the political, economic, and social situation of his land and people.

There may have been provoking and stimulating elements in the contemporary status of Jesus' people, but they do not account for the actual nature of his public life and work. He was less the man of the hour, more the man of God and the ages. The whole underpinning of his public mission was man's elemental need of God in the sum total of his life situation. The basis of his determination upon a public career was not the concrete political, national, or economic condition of first-century Palestine, as urgent as this may have been. The urgent element in Jesus' thought and action does not grow out of a contemplative survey and calculation of contemporary history but out of an inner intuition which senses that God's hour has struck: "The time is fulfilled, and the Kingdom of God is at hand; repent ye." (Mark 1, 15.)

(Continued on page 34)

*Professor of English Bible, De Pauw University, Greencastle, Indiana.

Methods of Great Religious Teachers

Calvin and His Circle

By ROLAND H. BAINTON*

THE best method used by John Calvin for advancing Christianity was John Calvin. Of course this is always true, but it was especially so in his case. Not only did he make heresy intellectually respectable, but he could be held up for favorable comparison with the most austere of the saints. Luther could not. He was too burly and corpulent. A hostile cartoon shows him walking with a wheelbarrow in front to support his paunch. The most rabid detractor never thought of this for Calvin. Renan called him the most Christian man of his generation. I doubt whether that characterization is just. Renan was himself still influenced by the ascetic ideal. It would be fair, however, to call Calvin one of the most self-sacrificing men of his generation. He had headaches, haemorrhages, haemorrhoids, anal strictures, malaria, gout, and the stone. Yet for the glory of God he drove himself to a literary activity approaching fifty volumes. His sermons averaged two hundred and eight-six a year—there were weekday sermons in those days—and his lectures numbered only a hundred less. At the same time he directed the fortunes of a turbulent city, shepherded thousands of refugees, finding for them, work, tutors, and even wives. By his letters Calvin guided the progress of the Reform abroad, especially in France, counselling kings and princes and sustaining martyrs. Wholly apart from his intellect men were attracted by the austere seduction of his self immolation.

Calvin was scarcely well enough to be boisterous. The buffoonery of a Luther was perhaps not so foreign to his taste as to his constitution. But if Calvin indulged the lighter side only in an occasional sally of mordant wit he did not discourage his disciples from rollicking and even scurrilous productions, let alone from the more dignified use of religious drama. The rest of this article will be devoted first to a little sketch of the drama of the Reformation and then to the work of two of Calvin's associates, Beza and Castellio.

The dramatic method was simply taken over from the mystery plays. Luther approved of the dramatization of biblical materials except the passion. A whole crop of plays sprang up on New and Old Testament themes. The prodigal son was a favorite because his homecoming illustrated salvation by faith and not by works. He had none. The story of the rich man and Lazarus appealed to the poor Anabaptists. Every biblical theme, however remote, provided an opportunity somewhere for polemic against the papacy. The villains appear as monks, the devil always has a good word for the pope, and the harlots are on the side of the clergy, and so on.

The realistic character of the staging may be illustrated by this little excerpt from Felix Platter's diary. "On June 6th, 1546, Paul's conversion was played in the market place (of Basel). The Burgomeister von Brun was Saul, Balthasar Han was the Lord God, sitting in a round heaven suspended on poles, from which he threw a ray of light in the form of a blazing rocket which caught Saul's pants on fire as he fell from his horse. The thunder in heaven was made by rolling barrels full of stones. We little boys put on the play afterwards in my father's garden. Roll played Saul and I was the Lord, sitting on a henroost with a stick for a ray. As Roll journeyed upon another stick and came nigh to Damascus I threw the ray and hit him in the eye so that it bled. He was a poor boy whose parents had abandoned him. We used to rally him that we might be as badly off some day. I have often thought of it when things went wrong with me away from home."

Another illustration is offered by a little play or perhaps pageant of Nikolaus Manuel of Bern entitled "The Contrast of Christ and the Pope." In the one scene there are but two characters, Pflug (Plough) and Vogelnest (Bird's nest). Pflug says,

> "What is this company I now see pass,
> A man in gray on a skinny little ass?
> No crown he wears upon his head.
> A crown of thorns he wears instead.
> And whom do I see follow behind?
> The halt, the lame, palsied and blind.
> Tell me, friend, in Jesus name,
> Who is he who leads the lame?"

VOGELNEST. "O my friend I know him well
> And I am very glad to tell.
> He is our Savior and our Lord,
> He is the Eternal Father's Word.
> In the beginning with God was he.
> Through him were made all things that be, etc."

As the conversation continues this company makes an exit and there enters a man on a warhorse with a great military retinue carrying banners, trumpets, fifes, drums, and cannons, and followed by harlots and knaves. Pflug would be inclined to take them for Turks were it not for the many priests among them. Vogelnest explains that the man on the horse is the vicar of the man on the ass.

Calvin's circle carried on this dramatic tradition. His associate and successor, Theodore Beza, produced in "Abraham's Sacrifice" a work vastly superior to these crude performances. The play came out in 1550. I am quoting from an English translation by Arthur Golding published in 1577, (reprint edited by Malcolm W. Wallace, University of Toronto Studies, 1906). Abraham commences in a monologue and recounts his early days.

> It was God's will that he should be "borne
> Of parents rich in catell, coyne, and corne."
> But wealth is nothing without true worship.
> "And I immediately upon thy call,
> Left Parents, countrie, goods with gods and all."

Sarah comes out and in a soliloquy rejoices that God

> "Hast blist my aged time aboue all other,
> By giuing me the happy name of mother . . .
> But is not yun my husband whom I see?
> I thought he had bin further of from me."

They unite to sing,

"Come on then, let us now begin to sing with hartes in one accord,
The prayses of the souerein heauenly king our onely God and Lord."

As the action progresses Satan appears clad as a monk and tries to dissuade Abraham from obeying the divine command. The end of the play is a poignant portrayal of the struggle of the old man, resolved to do his duty, but consumed for love of the child of his old age. Here is a little of the closing dialogue between Abraham and Isaac.

*Professor, Divinity School, Yale University, New Haven, Connecticut.

ABRAHAM. "Alas my sonne, before thou leaue this light
And that my hand doe giue thunkindly blowe,
Upon thy mouth let me a kisse bestowe.
Isaac my sonne, let this same arme of mine
Which must thee kil, imbrace this neck of thine.
ISAAC. With right good will and hartie thankes.
ABRAHAM. Ye skyes the great gods woork ay glistring in our eyes
Which well haue seene how God (who still is trew)
Did me with frute by Isaac here indew:
And thou O land fiue times to me behight,
Beare witnesse that my fingers doo not smight
This child of mine for hatred or for vengance,
But only for to yeeld my dew obeysance,
To that great God which hath created me,
And all the thinges that liue or moue or be:
Who saues the good that put in him their trust,
And stroyes the bad that serue their wicked lust.
Beare witnesse that I faithfull Abraham,
Through gods great goodnes stil so stedfast am
As notwithstanding all that humane wit
Can say or think, to make me now to flit:
In one beleef I euer doo remaine,
That not one word of God doth happen vaine.
But now my hand, high time it is that thow
Doo gather strength to execute thy vow.
(*Heere the knife falles out of his hand.*)
That by thy killing of mine only sonne,
Thy deadly stroke may through my hart eke ronne.
ISAAC. Who doe I heere?
Alas my father deere!
ABRAHAM. A, a, a, a.
ISAAC. I am at your will.
Am I now well? your pleasure then fulfill.
ABRAHAM. Did euer man so piteous cace yit find?
Was euer any friendship yit so kind?
And was there euer yit so piteous cace.
I dye my sonne, I dye before thy face.
ISAAC. Away with all this feare of yours I pray.
Will you from God yit longer time me stay?
ABRAHAM. (Heere he intendeth to stryke him.)
Alas who euer yit so stowt a mind
Within so weake a bodie erst did find?
Alas my sonne I prey thee me forgiue
Thy death. It kills me that thou may not liue.
The Angell. Abraham, Abraham."

This is Calvinism in a nutshell. All human affection must be sacrificed to the glory of God.

Another of Calvin's associates was Sebastian Castellio, the school teacher of Geneva. He employed the dramatic method to serve the twofold purpose of instructing the boys in good Latin and in the Bible. I have taken the version of Balaam and the ass from *Youth's Scripture Remembrancer* (London, 1743), and Moses in the bullrushes from *Good and True. A Holy Collection Made Out of the Old & New Testament*, (London, 1610).

BALAAM. A curse light on thee, thou untoward Plague, for carrying me against my will, out of the High-way into the Fields!—But I'll dress thy old Hide for this scurvy Trick.
ASS. Arrah!—Arrah!
BALAAM. Will you get into the Road then, once again?—Now we are between two Walls, I'll have no more of thy Freaks, I warrant thee,—Oh! Oh! the perverse Jade has almost broke my Leg.—But as I live I'll make thy Bones smart for it.
ASS. Arrah!—Arrah!
BALAAM. What can be the Meaning of all this?—Hah! now she's on the Ground.—I'll rouze thee with a Vengeance, or beat thy Brains out.
ASS. What, Sir, have I done, to make you strike me thus unmercifully Time after Time?
BALAAM. Impudence, dare you chatter too, when you have play'd me such wicked Pranks? Had I a Sword at Hand, I'd thrust it thro' thy Carcase this very Moment.
ASS. An't I your Drudge, Sir; the Beast you have always rode upon?—Did I ever serve you so before?
BALAAM. Never.
ANGEL. Balaam, why hast thou struck thy Ass thus, Blow after Blow?—Behold! I came myself to stop thee on the Road. For this Journey of thine is undertaken much against my Will.—Your Ass at Sight of me, turn'd out of the Road, Time after Time. Had she done otherwise, I would have spar'd her Life, 'tis true, but taken yours.
BALAAM. I own I'm much to Blame.—But indeed I never saw you.—If however, you are displeased at my Journey, I'll turn back.
ANGEL. No!—You may proceed.—But be upon your Guard, and say no more than what I bid you.

The Application. False Prophets are sometimes blinder than the Beasts they ride on.

The next is entitled "Moses put forth."

IOCABED. Come daughter: hetherto wee haue kept all close, and scaped safely. Now we are come to the riuer. Now this little Infant must be put foorth, for feare it come to Pharaos eare that he hath beene reserued all this while against his will, and contrary to the Proclamation. For in that we haue concealed him now these three months past, we haue beene in great danger for it. But it was better to stand euen to the hazard of our liues, then to suffer so goodly a childe as this, to be merthered. O cruell hearted king, which hast giuen such commaundement, that all our Male-children should be killed. How many haue been slaine by vertue of this commaund, euen as soone as they were borne? who euer heard of such great crueltie, that children would be killed at their very beginning and entering into life?

O my deare childe; I thy wofull mother, am constrained here to cast thee forth among these reeds: euen thee whom I bare in my wombe, and brought foorth into the world, and haue hidden carefully now three months past, and yet would hide thee still, if I could. O bitter chance, must thou and I part thus, and shall I be in no hope euer to see thee againe? What shall become of me, and what shall become of my sonne, whom I here (alas) forsake? But seeing we cannot doe what we would, we must be content to doe what we may. I have done what lay in mee to haue kept thee still, and now I commit thee to the mercy and prouidence of God. Farewell, my sweet child.

MARY. Mother, here is a priuie corner, I will tary and couch close there, (if you will let me), and see what will become of him.
IOCABED. Do so, and I will go home againe.
THERMUTHIS. Maid, here is the Riuer that I came to wash in, Damsels, yee shall walke here by the riuer side, and I and my hand-maid will goe into yonder priuate corner, for it is a pleasant place for our purpose. But what is here among the rushes? Maide, goe see what it is. Me thinkes it is a coffer, or a basket.
HAND-MAID. It seemeth so indeed, Mistresse: and it is dawbed ouer with lyme and pitch.
THERMUTHIS. Bring it hither. Let us open it. O prettie soule, it is a sucking childe: my heart bleeds to see it: it is one of the children of the Hebrewes. Alas, alas.
MARY. Now on a Gods Name: I will goe to them, for I am in some good hope I shall saue the childe: I will draw neere to them. God saue you Madame.
THERMUTHIS. Now, what sayest thou?
MARY. Shall I call one of the Nurses of the Hebrewes to take this childe, and bring it up for you?
THERMUTHIS. Indeed thou sayest well: I praye thee go call one.
MARY. I will forsooth. Shee will be here by and by.
THERMUTHIS. I had good lucke to come hither. I haue got a childe by this meanes, and I will see it brought up for mine owne. I could not haue desired with my heart a thing to please mee better: neither am I afraid to offend my father, for doing a kinde and godly part. Alas, it is a grieuous sinne to kill new borne babes. Loe, what a trim childe it is, how well borne: is it not a sinfull deede to kill such children as these?
MARY. Madame, here I haue brought you a Nurse.
THERMUTHIS. Woman, take this child and nurse it, and bring it up for me. I will reward thee royally for it.
IOCABED. I will doe it forsooth.

The Sentence. God is wonderfull in his workes: even the sins of his children, hee turneth to their good.

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WE HAVE copies of the following plays and dramatic services of worship reprinted from the *Journal*, which we shall be glad to supply as long as they last, at ten cents each, *cash with order:*

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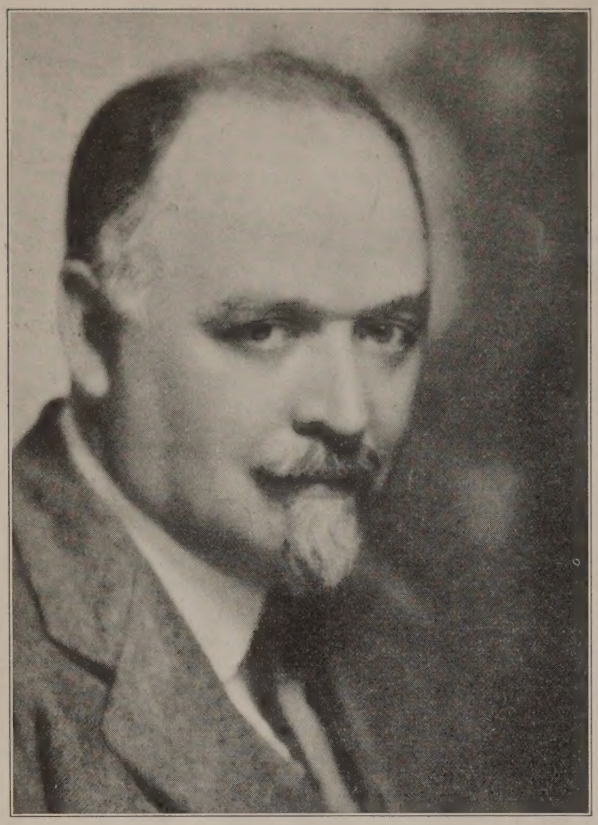

Guidance and the Growing Principle

By

DAVID SEABURY

Consulting Psychologist and author of GROWING INTO LIFE *and* UNMASKING OUR MINDS. *New York City.*

WHAT can I do to rid my child of her persistent curiosity," a woman demanded of me some time ago. In response, I asked her if she had any stones near her house. "Why, of course—but what do you ask that for?" "The ancients are said to have stoned their children to free them of troublesome human qualities," I answered. "The surest way you can rid your child of curiosity is to kill her. You can also make her mentally sick by bottling it up in her. That will require constant punishment. Why do you want to destroy her curiosity?"

"What would you do instead?" she parried.

"I would help your child to direct her curiosity into useful and intellectual fields of thought. She could be shown how to use it in her daily activities and in her school, as well as in her moral and spiritual growth. One cannot have too much curiosity, or any human quality, if each one is guided into constructive channels."

"Do you really mean what you say? Do you really think every human quality is good in abundance?" The good lady was worried, fearing that I was about to join the ranks of the radical self-expressionists.

"I believe that there is no such thing as a good or bad human quality," I answered, "but that there are good and bad ways of using or expressing every human quality. We inherit our attributes. They are part of God's handiwork in creating human nature. Our task is not to change our natures, but to learn how to direct their expression."

Direction of the growth of character, not its distortion or restraint, is the cardinal principle of our modern teaching. The attitude expressed in the desire to rid a person of some quality, such as curiosity, as a means toward his growth of character is still a prevalent misconception. People still attempt a partial suicide of their natures to grow more pure of heart, and failing, as they must, lose faith in life and effort. They still attempt to superimpose fixed precepts of conduct upon the unfolding forces of personality, as if the growing life within them could be shaped to extrinsic patterns of perfection.

In contrast to this externalism, most modern psychologists believe in growth from the inside out by the wise direction of the forces of personality, in strict obedience to innate nature but toward its highest fulfillment. The modern attitude toward human growth is exactly that of the agriculturist, who selects seeds that have certain definite possibilities and require specific soils. By proper planting and methods of cultivation, the growing possibilities of the seeds are directed to the production of their best possibilities. There is no attempt to change the nature of the plant or to distort its growth. The innate impulses of the plant are used and wisely directed. Just so do we now see the normal growth of personality. We recognize that as with all living things we inherit our various attributes of character. These hereditary characteristics include our physical endowments—organs, glands, nerves—as well as the psychical forces of emotion and mentality. Rage, fear, sex, and wonder are but primitive forms of the sources of courage, caution, love, and perception: the motive springs of imagination, memory, reason—in fact, all that constitutes the varied structure of the mind.

In practical effort, we are concerned with finding the proper soil, or environment, in which these predispositions in their peculiar and particular hereditary mixture in a personality can best expand and grow. We are concerned with building such a fine and normal disposition, or foundation of habits, that the hereditary predispositions are directed into their highest forms of expression. We

are not concerned with changing the nature of the character itself any more than the agriculturist endeavors to change the nature of his seeds. The process of selection breeds better seeds. Once bred, our task is their cultivation.

When Tommy steals his mother's jam, he is obeying a pleasure-hunger drive in his makeup. He is releasing a longing inherent in all living substance. Such an impulse we speak of as a protopathic urge, since protoplasm, that simplest form of life, manifests it. In Tommy it is an uprush from his living cells. We could restrain it by threat and punishment, dwarfing Tommy's nature and thus stopping his growth. But one could also show Tommy how deliberately to direct his impulses by mental images of better conduct in securing food, teaching him to join the activity of his viscera with the great cerebral hemispheres of his brain. Such higher guidance we call the epicritic process by which we mean that higher criticism which leads to judgment. Repeated often enough, Tommy learns to habituate this deliberate guidance of his primary impulses, thus releasing them into socially useful power. Without this guidance, his impulse is only an expanding force which pushes toward any sort of growth, good or evil. Hunger, even for things other than food, knows no restraint. Its force becomes power only as we learn to guide its urgings and direct its desires by the imagery of deliberated experience.

EVERY repetitive choice of wise expression inclines to an evolution upward, or forward, just as much in the cultivation of human growth as in the rearing of sound and normal plants. But this basic procedure of modern science is not new in the field of human development—though it is still rarely taught and still more rarely applied. It is merely an ancient doctrine, which we are at last beginning to understand. Nor is the image-making process by which it is achieved of recent discovery. The clinical psychologist tells us that if we would direct some force of our natures into higher outlets we must make repeated mental pictures of the better conduct: subjective decisions of the way in future we wish to behave, and associate these with the particular quality—such as rage, sex, curiosity—we wish so to cultivate that its growth turns toward the higher forms: courage, love, perception. This technique, which we call suggestion imagery, is used in advance of conduct. It is a story-telling to the self of its future procedure. For we know nowadays that the will obeys the image in the mind and that when a mental image is emotionally accepted it takes root in consciousness. Thus it directs emotion into the type of outlet or conduct that the mental image defines.

Almost twenty centuries ago, in the parables, Jesus applied this process of mental imagery and by this means pictured the ways of positive expression through which good might be made to overcome evil. And yet how many people nowadays understand such teaching or the principles comprised in it despite all that has been written on the subject? The teachings of the dark ages are still far more prevalent. In those days, a group of repressive ideas took possession of the fields of ethics, education, and religious instruction which were not only essentially anti-Christian but were directly opposed to this normal growing process.

As a result we see today the phenomenon of many leaders of modern thought presenting a picture of the normal growing process that is a complete return to the teachings of Jesus and at the same time an equally complete challenge to many of the accepted ideas of religious and ethical education of the last three or four centuries.

Jesus taught, and St. Paul quoted, the phrase, "Resist not evil but overcome evil with good." This was a doctrine of expansion and fulfillment, teaching the expression of the forces of personality through such positive or constructive habit-ways that the expansion and the flow which results would submerge, that is, overcome any tendency to evil or negative habit-ways in the individual. This procedure, which played a striking part in the life of Jesus, we see appearing again as one of the basic teachings of modern mental hygiene. By some writers, it is known as constructive nonresistance, by others as the sublimation process—an idea which can be paraphrased into: "Resist not negatives but overcome negatives with positives." In other words, do not spend your power suppressing your nature and concerning yourself with sin, but release your forces by picturing activity in the higher outlets and transmuting your nature by an asserted expression of its good qualities.

We might make the idea definite and practical by considering how the modern mental hygienist would apply this teaching of Jesus in helping a small boy to grow upward, and contrast this with the restrictive and inhibitory teaching which dominated some groups of the Christian Church in recent centuries. Let us picture a lad who has inherited from his parents a very strong temper, an excessively active curiosity, and a nature that will certainly make it difficult for him to maintain continence and chastity. Our problem is not merely how he can grow up as a sturdy physical animal, or even how he can become a brilliantly intelligent boy, but how the whole nature can unfold and develop toward an ideal of normal human usefulness. Our forefathers of the last two or three centuries would have taught him to inhibit himself. They would have preached against the sins which might have resulted from his sexuality. They would have sought to dam up the evil outlets of his nature by habits of restraint and control. They would have built fear in his mind over the consequences of his anger and shamed him whenever his curiosity led away from a narrow path of set precepts and dictates of learning. They would have said nothing to him about the direction of the forces of his nature into positive channels, for they seemed to have ignored the Christian ideal of overcoming evil with good. They did not know, for example, that every emotion within human nature can and does become joined with thought and that when thus joined the emotion becomes a sentiment—a definitely higher form of character. They did not understand that this process of growth directs the evolution of a nature into good forms of expression according to the nature of the thought. They did not understand that when mental imagery of good and positive achievement is merged with the emotion of rage that this primary and wonderful driving force becomes courage: that is, rage of the heart, such an anger of the spirit as Jesus exemplified when he drove the money changers out of the temple. They did not know that every bit of a boy's power to love and serve his fellow men and to nurture their ills depends upon the boy's sexuality; that when the sex impulse is merged with imagery of nurture, service, tenderness and beauty, the emotion of sex becomes the sentiment of love. The old doctrine conceived a war

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How People Grow

By William Clayton Bower*

INCREASINGLY modern education is coming to be concerned, not with the impartation of knowledge as such or with training in adult predetermined habits, but with assisting persons to realize their fullest possibilities through consciously directed processes of growth. It is of primary importance to the educator, therefore, that he should understand the ways in which people grow.

The Nature of Personality

The most fruitful approach to an understanding of the way in which people grow is through an understanding of the nature of personality and of the processes by which it is achieved. In the light of the findings of the biological, the psychological, and the social sciences we are coming to think of personality, not as a given and static entity, but as a more or less stable organization of many and complex factors undergoing continuous change. This organization comprises physical and chemical elements, reflexes, habits, emotions, ideas, attitudes, ideals, and purposes. The effectiveness and stability of personality depend upon the interaction of these factors and their integration into a consistent behavior pattern. Thus personality is to be thought of as a *process*, a *becoming*. It is this fact of process with its continuous change that makes directed growth possible.

Transforming Change Into Growth

Change, however, is not identical with growth. If left without guidance, human beings will "grow up" physically, their mental capacities will be augmented through the natural process of maturing, and they will acquire a fund of experience. But such growth as may result from mere maturing will be fortuitous. Mere change in personality, as an organization of its many factors, may assume the form of personal disorganization. The opportunity of education as directed growth lies in introducing intelligence, values, and control into the process of becoming, so that change will become growth. Growth, as distinguished from change, is cumulative, directed toward ends, and orderly.

Factors Involved in Growth

It will thus be seen that many factors are involved in the growth of persons. Each of these must be taken into account, particularly in its relation to all the others, if a complete, well-balanced, and integrated personality is to be achieved. The growth of the self is the result of many growings that proceed simultaneously. The neglect of one or the over-development of another will result in an unbalanced, if not abnormal, personality. It is possible for one to mature physically while his intelligence and emotions remain infantile. Likewise it is possible for one to develop intellectually to the neglect or at the expense of physical health and emotional maturity. So also it is possible to develop a vigorous and healthy body, an informed and capable mind, and vocational skills without moral and spiritual insight or convictions as to the meaning and worth of life. It is the function of education, not only to secure the normal growth of the body, the formation of dependable habits, the organization of the reflexes, the cultivation of the emotions, the development of appreciations, the deepening and widening of knowledge, and the organization of regulative ideals as particular forms of growth, but to secure the interaction of each of these forms of growth with every other in a symmetrically developed whole self.

How Growth is Fostered

It is now well understood that persons grow, not by some predetermined "unfolding" of innate capacities or by "formation" resulting from the operation of forces from without, but by the interaction of the active, forth-reaching, and dynamic self with its environing material and social world. This interaction is a two-way process by which the growing self adapts his world to his needs and by which, beyond the limits of his control, he adapts himself to his world in the interest of survival and well-being. The way into the stimulation and direction of growth is through an understanding of the manner in which intelligence, evaluation, and selective choice may be introduced into the process of interaction.

When this process is analyzed, it is seen to conform to a general pattern which consists of specific and concrete responses to equally specific and concrete situations. On the lower level of animal behavior responses to situations are made on the basis of reflexes and irrational impulses. This accounts for the fact that training is possible with animals, but that the possibilities of growth beyond physical maturity are narrowly restricted. Human beings, on the other hand, who are endowed through their neurological structure with the capacity to suspend their responses, are able to respond to their situations with awareness, intelligence, and selectivity in the light of the best moral and spiritual ideals which the race has achieved. This accounts for the fact that human beings are capable of unlimited growth through the entire length of life and particularly in those qualities of intellectual insight, comprehension, appreciations, and ideals that constitute the most significant aspects of human personality.

Knowledge of this pattern of the experience by which persons realize themselves makes it possible to stimulate and direct growth through the modification of the responses which human beings make to the situations which their world presents to them throughout the whole range of their experience. Education will assist the growing person to introduce intelligence and control into his responses first of all by helping him to become aware of the situations to which he responds. Otherwise he is apt to respond on the basis of tradition and habit that he finds in his social group without realizing that any issues are involved in his behavior or, if his own self interest or status is involved, he may repress the issues into his subconscious self without facing reality. In either case, the possibilities of growth are limited at the outset.

Education will help him to analyze each situation for its factors, for its issues, and for its possible outcomes.

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The Art of Growing Up

By H. A. Overstreet*

I

WHAT does it mean to be grown up? To some persons, infancy is the ideal condition of life—("Backward, turn backward, oh Time in your flight, make me a child again just for tonight")—and grown-upness is a falling away from that perfect condition. To persons who believe this, life is a continuous process of getting worse and worse, of departing from the splendor of the heaven that lies about them in their infancy and landing in that deplorable, stodgy earthiness that we call adulthood. Someone has wittily called it "adulledhood."

What are we to say of this? If it is true, life holds little of promise for us. Instead of making us feel that "The best is yet to be," it must engender in us a deep, dark conviction that the show is hardly worth the candle.

Modern psychological analysis has gone far to disprove this pessimistic point of view. It has removed the sentimental veil from childhood, permitting us to know more accurately what happens in those early years, and it has brought to adulthood something of triumphant vigor and promise. Modern psychology, in fact, bids us be glad that we *can* grow up. But it also warns us very emphatically that many of us, despite appearances to the contrary, never grow up at all.

II

What does it mean to grow up? . . . Watch the new born infant. Miracle of organization that it is—an exquisite mechanism incredibly produced in nine short months—it is as yet far from being what it can be. The outstanding characteristic of it is lack of coordination. In the *first* place, it is *muscularly uncoordinated.* Its hands and feet swish about at random. It cannot yet direct their movements to specific ends. But gradually it gains control, first of the hand and arm muscles, later of the foot and leg muscles. In a short time it will be reaching out and grasping things, and in a little longer time it will be toddling across the floor.

In the *second* place, it is *vocally uncoordinated.* It has all the apparatus necessary to make sounds, but it can not yet join the right sounds to the right meanings. Gradually it learns the art of controlling the muscles of the larynx and of using the voice apparatus to make speech that is intelligible.

This is perhaps its greatest early triumph, for while its little legs enable it to widen the area of its life in a special way, sound-articulation makes it possible for it to enter other lives. Speech is a bridge thrown across from the isolated individual to other individuals. When the child has built its bridge of speech, it runs across it into a fascinating world of other human beings.

In the *third* place, the child is *emotionally uncoordinated.* It is, at first, a haphazard of impulses, blind wants, angers, resentments. As it grows older, it learns control of its emotions. It cries less and less. Its anger tantrums cease. Finally, it attains what we call "emotional control." By that we mean that the child is now master of its impulses. It is, to an appreciable degree, an organized self.

In the *fourth* place, the child is *intellectually uncoordinated.* The world is for it, at first, as William James expressed it, a "big, buzzing confusion." What are authenticated facts to us are simply, to it, a medley of meaningless sense data. The process of growing is the process of learning the relationships in this buzzing world of confusion, until in the end the child has what we call sufficient "knowledge" to make his way about in his world.

Finally, the child is *sexually uncoordinated.* Not for a number of years does the time come when the vaguely dispersed sexual impulse gathers to a specific interest in a specific person of the opposite sex so that that union in love is possible which is perhaps the most exquisite, powerful, and fruitful of all human experiences.

III

This, in swift survey, is what happens as the infant progressively ceases to be an infant. It is rather silly to say that it is too bad the dear little baby must grow up. The dear little baby *wants* to grow up. From the time of its birth, it is unconsciously bending every effort to achieve an escape from non-coordination to coordination of its powers. For non-coordination is impotence, slavery, unhappiness. The way of freedom and of happiness is the way of progressively achieved control over wider areas of power.

What happens in many lives is that one or another of these growth-processes is not fully carried out. Then we have an arrest in development, a fixation at an immature level. For the most part, we all learn to achieve the muscular coordinations, at least enough to enable us to get around with safety and dispatch. However, those finer coordinations which we call grace of bodily movement are often not achieved at all, and we have "grown up" individuals who are clumsy in manipulation and awkward in bodily carriage. In other words, even in this simplest of all regions—muscular organization—many persons are not grown up at a time when they ought to be.

Most of us likewise achieve a fair degree of vocal coordination. But here, too, there are large numbers who never pass beyond an elementary stage of verbal achievement. Even as adults, their speech is slovenly, inaccu-

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rate, poverty-stricken. Vocally they are not yet adequately grown-up.

Perhaps the most striking case of arrested development is in the region of emotional control. Here is a man of forty who comes home and finds the dinner not prepared. He either flies into a rage, or goes into sulks. He acts, in other words, with precisely the same emotional uncontrol that one would expect of a child. Although he is forty, grown of limb and with an appearance of adulthood, he is in reality on a level with a five-year-old.

Irritability, bursts of anger, scolding, quarreling, whining, self-pity, self-excusing—these belong to the child level of emotional immaturity. If we find them in one who is supposedly adult, we may diagnose the adulthood as spurious, as, in other words, a case of arrested development.

Another respect in which many individuals fail to grow up and to keep growing up is in the region of intellect. At first the child "knows nothing." He is unable therefore to meet any situation whatever with intelligence. Gradually he learns a few facts and achieves the power to react in ways that are successful.

What do we discover in many a supposedly grown-up person? Dense ignorance about many matters that really count in life. An unwillingness even to try to find out. A complacent resting with a few elemental facts, leaving a fascinating multitude of life's realities in a dark region of ignorance.

Such persons are usually full of prejudices. They think they know what they do not really know. The man who was accounted the wisest in Greece said of himself that he knew that he did not know. But he did not stop with that. He spent the years of his life indefatigably trying to find out more and still more. Socrates, in short, was an individual who never ceased to grow up because he was constantly widening the area of his knowledge.

One finds so frequently among persons who, although supposedly grown up, are intellectual infants, an abiding fear of the new. Having learned to adjust themselves to the familiar and the established, they strenuously resent any effort to make life over. They are the stand-patters, the reactionaries, the Old Guard that never surrenders.

The best definition of intelligence that I know is that it is "the ability to meet new situations." Even the dumbest person can learn to repeat and go on repeating. We train animals to do that. Intelligence is the power to face a new situation, master its unfamiliar perplexities, and organize it into a workable way of life. An individual who is afraid of the new, who persistently opposes innovations, is simply in a condition of arrested intellectual development. He is not an adult. He is still intellectually—and, in large measure, emotionally—a child.

One thing that the child conspicuously lacks is a sense of his own proportion in the scheme of things. He judges everything in relation to his own likes and dislikes. It is a long time before he achieves that impersonality of outlook—call it scientific or objective—which judges things in terms of truth rather than in terms of their relation to his own desires. Thus it is a notorious and rather significant fact that a child has no sense of humor so far as he himself is concerned. He cannot behold himself as ridiculous, laugh at himself, find the flaws in himself, for he is unable as yet to stand outside himself and see himself in the perspective of a wider environment. But so likewise the grown-up patriot who believes that everything that pertains to his own country is best, who can suffer no criticism of his beloved land, is simply a child judging his land not impersonally but as it is related to himself. In similar manner, the "grown up" who has no sense of humor about himself, who always takes himself with profound seriousness, resenting criticisms and believing himself to be always in the right, is simply a child who beholds the world only in relation to his own personal ego.

Growth in maturity is growth in impersonality of outlook and implies a genuine sense of humor—about oneself.

IV

Thus it is easy to see that the growing-up process is not a diminution of life, a descent from sublime heights to rather miserable depths; it is, on the contrary, an increase of life, a climbing up from the lower levels of unorganized feeling to the higher levels of organized existence. Growing up means expanding the areas of one's control. It means becoming master of oneself and one's environment. It means emerging from slavery to freedom, from darkness to light. A truly grown-up person is one who in all the major ways of life—muscular, vocal, emotional, intellectual, sexual—has control. He is captain of the ship. He knows how to steer and where to steer. He knows how to keep the engine going and all hands at their work.

Thus to be really grown up is to have achieved the finest triumph of life. It implies no harsh criticism to say that most of us show signs of arrested development. It is rather a challenge. The individual can ask himself: "Are there any areas in which I have not yet learned to achieve full control?" Precisely as a housewife would consider herself a failure if she were not master of the details of a household situation, so the individual must consider himself still immature and inadequate if in any region of his life he has not learned the full art of governing. When he finds such an area—let it be emotional or intellectual or any other—he can proceed to achieve mastery. As he does that he emerges from that particular immaturity and begins to grow.

Perhaps no better objective can be offered for life than that of widening the areas of one's controlled experience. Love is such a widening of the areas. In love, the individual emerges into a way of life that is now far greater than his previous isolation. He moves out beyond himself. In losing his egoistic life, he gains an existence immeasurably more worth while. Sympathy, understanding, cooperation with others, are likewise such widenings of life. When they are correlated with intellectual growth there is achieved a kind of life that is most valuable of all.

"Forward, turn forward, oh Time in your flight,
Make me keep growing up night after night."

That bit of doggerel, excruciating as it is, is better than the traditional plea for a return to infancy. Man's destiny is to go forward. "The best is yet to be."

If you are interested in testing the progress your pupils are making in knowledge of the Bible, in attitudes, and in Christian conduct, you will want to secure Research Bulletin No. 10, MEASUREMENT IN THE CHURCH SCHOOL. Price twenty-five cents. Order from the International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

Adult Education Through Church Organization

By Edward P. Westphal*

AFTER some persuasion, a doctor agreed to take a class of intermediate boys in the Sunday church school.

"I don't know a thing about teaching a bunch of boys," he said. "I can go in and take care of their bodies but I'm afraid I'll be a dud at doing anything for their souls!"

The preacher was sure that the doctor was right about it. "But you can learn," he said, "in much the same way that you have become a good doctor."

"What do you mean?"

"How did you become established as a physician in this community?"

"Why, I just came here, and began to practice," was the answer.

"Exactly," said the minister, "and there's no better way to learn how to become a teacher."

The result? Well, that man, and he is no fictitious person, held that group of boys all the way through junior and senior high school years. The church officers said, "It can't be done. We've always lost the boys at about that age." But *it was done!* Many of those boys went from that class to colleges and universities. Last summer, one of them, on his wedding trip, stopped in the writer's home. Conversation naturally drifted back to the old church and the old crowd. This fine, upstanding chap said, "We never had a teacher like Dr. D—."

But the best part of the whole story is what happened in the life of that doctor. He was up against a hard job, and he knew it. As a result he read books and subscribed for a magazine or two which his pastor recommended. He "practiced" his teaching job. There were plenty of "breaks and blunders" to talk over. Sometimes the going was hard—*very* hard. There were discouragements; but earnest purpose won out and the doctor learned to know the joy of his job. Not only did skill increase, but his leadership position became an open door for spiritual growth and development.

It was not long before the doctor was elected to a position of spiritual responsibility, next to that of the pastor himself, according to the polity of that particular denomination. And he was the man of whom the church officers had said, "He'll never take any position of responsibility in the church, and, besides, he wouldn't know how to act if he did."

What had happened to this man? Here was one who had been led to undertake a share in the ongoing enterprise of the church. As he identified himself with its purposes and, with others, entered into its program, the very fact that he was a *part* of the church and was earnestly endeavoring to be more effective as a worker became a means to his personal religious growth.

As the days went on, the doctor, as a church officer, entered into new fields of reading and of definite study. He subscribed for a church paper; he read religious books, not just easy books but "tough ones." Then he and his minister often had long and earnest discussions profitable to each of them. All of this time he was continuing to grow spiritually, his leadership was increasingly helpful, and his work as teacher of the class of boys was becoming more effective.

This may seem like a rather long story; but it is more than an illustration. The story is really the article. This is the New Testament being lived in the twentieth century. For after all, what occurred in the life of the doctor exemplifies Jesus' basic method. He enlisted a small group, most of them younger adults. They identified themselves with him and his cause. Through their vital fellowship with their Teacher their lives were so completely transformed by their experiences that the world is different today. Their attitudes were changed—toward children, toward other races, even toward those who opposed them. As they worked together with one another and with their Leader knowledge increased, skill in dealing with people increased. Peter, who could not face a housemaid in the home of Caiaphas, was transformed into a man who stood fearless in the presence of the crowd at Pentecost, and who later hurled the charge of murder into the very teeth of the civil and religious leaders of Israel. All this had come not as the result of a classroom, didactic, formal teaching procedure, but out of doing the thing that the doctor did—they practiced; so did he.

The church is still learning from the Master Teacher how to "make learners" of all men. At no point can the method of Jesus be more effectively used and the example of Jesus more definitely followed than in making leadership positions and responsibilities a means to personal spiritual growth for the leaders themselves. These leaders are present in every church, many of them in groups, as, for instance, groups of church officers. These persons are sharing in a common enterprise; their efforts, to a greater or less degree, are directed toward a common purpose. As they exercise themselves in the discharge of their responsibilities their lives are being changed. Why should not these very leadership experiences be used as basis for developing an aggressive and purposive program through which church leaders are helped to grow in their personal Christian life and experience? Certainly no one realizes his highest possibilities of personal growth until he enters into the enriching experience of sharing what he has with some one else. This very sharing is itself Christian education. In no other way can the Christian life be complete and satisfying as well as fruitful. Surely every individual who accepts a position of leadership has a perfect right to say, "Church, you have chosen me for this place where I am to render service to the best of my ability; now tell me, how far does my leadership responsibility, under your guidance and direction, offer me a larger opportunity for my personal spiritual growth?"

It is heartening to discover how churches are becoming conscious of the educational possibilities of leadership positions.

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In recent years there has been an increasing development of leaders, especially those in the Sunday schools, through various types of "teacher training" opportunities. Through these means the lives of these workers have been immeasurably enriched and their leadership service improved. There is no more deeply moving experience possible than to be brought face to face with the responsibility, the opportunity, and the privilege of one's leadership job. No "thrill" can equal that one. The writer has seen very ordinary people not only rise to astonishing levels of efficiency as leaders, but stimulated to surprising spiritual development by having such an experience.

Last fall and winter an experimental course for church officers and church organization officers and leaders was held for leaders in and about Chicago. Leaders from a group of neighboring churches of the same denomination met for ten sessions, two sessions a night, one night a week, for five weeks, to study and discuss "The Organization and Work of the Presbyterian Church." During the few months since then, eighteen groups have enrolled some five hundred church leaders in similar courses. The interest and appreciation expressed is quite remarkable. The striking thing is that these people have found that the fact that they are leaders has opened the way and provided an opportunity for their personal growth. At the same time they have been helped to function more efficiently in their respective positions of leadership, which experience in itself has meant a deepened and broadened Christian experience.

This same denomination, the Presbyterian, U. S. A., is now aggressively planning for the training and equipment of ruling elders. These are lay leaders, though ordained, who with the minister constitute the "session" which is the governing body of the local church. Ruling elders, in numbers equal to the ministers, who are "teaching" elders, also constitute the higher courts of the church, Presbytery, Synod, and General Assembly. In response to the demand of elders and ministers and by action of the General Assembly itself, an "official text," *The Ruling Elder, His Duties and His Opportunities,* has been written. In the preparation of the outline and content of this book, eight hundred and nine ministers and five hundred and sixty-five elders, representing over nine hundred churches, shared. The book, thus outlined and prepared, was written by Dr. Cleland B. McAfee. Not only has the book become the official text, but the denominational machinery has been set in motion to discover from every church, in connection with the annual report, whether or not this "official text" is being used as a means of equipping the ruling elder "for spiritual, constructive, and fruitful service in his high office."

The plan is just beginning to function and it is too early to report results. The response of pastors and elders, and indeed the whole church, has been remarkably encouraging. All over the country pastors are using the book as the basis for discussion in the local session meetings of the whole work of the church, local and worldwide. In some cases elders from contiguous churches come together in classes for study and discussion of the problems raised in the book. Presbyteries are setting themselves behind the movement to arouse elders to their opportunity of preparing themselves for more vital leadership and of becoming the kind of persons who are fit to render effective and efficient service. Even though the approach is from the standpoint of training for official leadership, this movement cannot but be a means for a tremendously enriched personal Christian life and experience. That which happened in the life of one elder, to whom we referred at the beginning of this article, is now occurring in the lives of tens of thousands of elders. The significance of the movement will, of course, depend upon how the plan is carried into every local church, but there is promise that it will have real educational significance in the lives of thousands of church officers, both in improving their leadership and in changing their lives.

Certainly, in many cases, the only occasions when many church leaders come together in groups is in connection with the discharge of official responsibilities of various sorts. In many a church the trustees, for instance, are not in the adult Bible class on Sunday morning nor in the church night or other group during the week. They do come together in the "trustees' meeting." Why not, then, make this meeting an educational opportunity? Why not go further and make the discharge of the responsibilities, which belong to trustees, in itself an educational experience? The door is wide open into a new type of spiritual and religious culture through using the organization of the church itself and through carrying on its various functions as means to the religious growth of those in positions of responsibility and trust.

"If any man will *do* his will, he shall know of the doctrine," said Jesus. In other words, "Let a man practice, and he himself shall grow."

The Curriculum Guide

Books One, Two, and Three Now Ready

BOOK ONE of the INTERNATIONAL CURRICULUM GUIDE containing the *Principles and Objectives of Christian Education,* with a prospectus of the entire program, is now ready for distribution in printed pamphlet form, with cover, 114 pages, price 50 cents.

Book Two, *Christian Education of Children,* is now ready in mimeographed form, bound, 288 pages, price $1.00.

Book Three, *Christian Education of Youth,* is also ready in mimeographed form, bound, 218 pages, price $1.00.

The editions of Book Two and Book Three are limited, but can be obtained from the International Council at the price stated, cash with order.

The INTERNATIONAL CURRICULUM GUIDE is not in any sense a new or separate set of lesson courses, but a guide to the production and development of curriculum materials and programs in Christian education. It should be of particular interest and help to denominational publishers, editors, lesson and story paper writers, field secretaries, professors and directors, and to superintendents, pastors, and others interested in the development of an adequate program of Christian education.

Father and Son Observance

November 6-13, 1932

THE following materials may be ordered from state councils, denominational boards, or the International Council, *cash with order:*

THE FATHER AND SON OBSERVANCE, by H. W. Gibson. *Price 15 cents.*

WORSHIP SERVICES, on the following themes:
"Comrades in an Unfinished Task," "Modern Torch Bearers," "Partnership." *Price 75 cents per hundred.*

FATHER AND SON SONG SHEET. *Price 75 cents per hundred.*

Margaret Tarrant Courtesy, Medici Society, Boston

Yuletide Choral Picture

A Living Christmas Picture

By F. E. Davison*

THE picture "The Star of Bethlehem" by Margaret Tarrant was printed in the December issue of the *International Journal of Religious Education* last year and it was while reading that issue that the writer conceived the idea of reproducing in life size this work of art as a fitting Christmas service. Upon the request of the editors of the *Journal* a detailed description of that service is here given in the hope that it will be suggestive to others in planning for the coming Christmas.

A Study of the Picture

First a close study of the picture is necessary. No interpretations have been written and this leaves the observer free to make his own. Apparently the artist has attempted to place the Christ-child in the center and portray the worship of the orientals and the moderns accompanied with the angelic songs of heaven. Just a few touches in the background carry over the idea of the stable—such as the large beams, the draped blanket, and the old oil lamp. The star in the center seems to give the title to the picture and the inscription at the top of the frame, "The Day-Spring From on High Hath Visited Us," links the old with the new.

The Setting

A frame was made out of one-by-four lumber. The frame proper was ten feet high and eight feet wide. Above this frame was stretched a canvas some three feet wide from post to post. On the canvas the church artist painted the angel faces and wings as they are represented in the picture and a star of proportionate size was painted in the center and so arranged that a dim light could be put back of the star (if the light in the star is too bright it will kill the picture effects). On the top of the frame silver letters were pasted thereby making the inscription. Upon a rather dark background the church artist painted in the beams and other rustic touches. The background was set not more than two and a half feet from the frame and dark curtains were draped on the sides. The manger was roughly constructed and covered with a blanket. The choir loft in this church was back of the picture and the adult choir was completely hidden. Steps on either side of the choir loft provided nicely for the assembling of the two angel choruses as shown in the picture. Any arrangement that would elevate these choruses to their relative positions would be just as effective.

Choosing the Cast

Since there is no word spoken throughout the service the main emphasis in selecting the cast must be placed on types. Herein lies much of the success of the production. The characters should resemble in size, color of hair, and shape of face the characters in the picture. The costuming committee will need to give careful consideration to the costumes and get them as near like the picture as possible. If the picture can be secured in color it will help in the costuming but if that is impossible ingenuity and imagination should be used.

Colored prints of "The Star of Bethlehem" may be secured in various sizes from local art stores or from Hale, Cushman and Flint, 857 Boylston Street, Boston, Massachusetts.

*Pastor, Austin Boulevard Christian Church, Oak Park, Illinois.

The Service

ORGAN PRELUDE

This was more than a prelude, for the organist gave fifteen minutes of Christmas organ music while the audience was arriving. The doors of the church were not opened until twenty minutes before the time for the program to start.

During this organ recital the church was dimly lighted. Just before the program was to start the chorus choir quietly took its place behind the picture frame. In the picture frame at this time was only the cradle (with no light in the cradle) and the stool.

ANTHEM (by chorus choir): "Bethlehem" by Bartlett.

During the anthem the lights were gradually placed on the manger by a spot light in the balcony.

ORGAN INTERLUDE

During the interlude the spot light was off and the Madonna took her place at the manger-cradle. While the lights were off she arranged her veil after the fashion of the picture.

SOLO: "Ave Maria" by Schubert

During the song the spot light was centered on the Madonna and she turned on the light in the cradle (A large doll was used in the cradle. Usually only a light is used but for this service it seemed important to show the babe.)

ORGAN INTERLUDE *(Spot light off)*

Children's chorus formed the angel choir to the right of the picture and the two small angels took their places at the end of the cradle. This, of course, was done very quietly.

CHRISTMAS CAROL (by junior chorus):

"Away in a Manger."

During this carol the spot light was placed on the children's chorus. The two small angels and the Madonna held their pose during this song.

ORGAN INTERLUDE *(Lights off)*

High school chorus formed the angel choir at the left of the picture and the larger angel took her place back of the cradle.

ANTHEM (by high school chorus):

"Sleep, My Jesus, Sleep" by Dickinson.

Spot light was placed on the high school chorus and the group in the frame held pose during the song.

ORGAN INTERLUDE: "March of the Magi."

During this organ number the two shepherds and the shepherd lad made their way slowly down the center aisle with eyes fixed upon the star. The spot light followed them down the aisle. The boy carried the lamb and when they had reached the altar they all knelt and bowed their heads for a moment before mounting the platform. When they came to their place the lad gave the lamb to the younger shepherd and they all prepared to take their pose during the next song.

ANTHEM (by chorus choir):

"The Herald Angels" by Lorenz.

During the anthem the spot light was placed on the shepherds and they held their pose. After the anthem was completed the shepherd lad stood to relieve him from kneeling too long.

ORGAN INTERLUDE *(Lights off)*

The moderns made their way slowly down the center aisle, followed with a spot light. When they reached the altar they knelt in the same way as the shepherds. While they were kneeling the small angel in the dark robe took her place in the picture. After kneeling the moderns took their place on the platform.

HYMN (by chorus choir):

"As With Gladness Men of Old."

During this hymn the spot light was placed on the moderns and they held their pose. (Note the little girl has brought her kitty just as the young shepherd brought his lamb.)

ANTHEM (by combined choirs):

"Sing O Heavens" by Tours.

During this time the flood lights were on the entire group and everyone held the exact pose of the picture. This is the climax and must reveal the high moment of the service.

CAROL (by combined choirs): "Silent Night."

The flood lights were changed to blue as entire group continued to hold the picture pose.

During this hymn the ushers emptied the building by inviting the people to leave one pew at a time, starting with the rear pews. Everyone left the building quietly with the picture vividly in mind and hearing the music of "Silent Night" for a block away.

PREPARATION OF PEOPLE

The people must be prepared for a service of this sort. They must be told in previous announcements that one of the great pieces of art is to be reproduced as a living picture. Where this service was originally given a cut of the picture was printed on the tickets. The tickets were necessarily large but it placed the picture in the hands of the people before they came. Those who desired to attend the service were informed that they would have to request tickets for themselves and their friends. On the night of the presentation an usher stood at the door and admitted only those who had tickets up until time for the service to start. Each one was told at the door to retain the picture ticket. In this way each person present had the picture in his or her hand during the presentation.

THE ATMOSPHERE

The atmosphere of worship can be created by printing on the ticket that each person is expected to enter the church quietly and follow the direction of the ushers. The ushers themselves should be well trained to speak only in whispers and aid the atmosphere of reverence in every way possible. A uniformity of dress for the ushers will help to lend dignity to the service.

THE OFFERING

If an offering is desired, the ushers may stand at the door with offering plates so that as the audience leaves each person can make his gift. In the service described above no announcements of any kind were made. No word was spoken except those in song. It was in truth a choral picture.

A WORD OF WARNING

The service should not be dragged. Some in the picture are compelled to hold poses quite often and the service should not be longer than fifty or sixty minutes. The smaller angels should be trained to relax during the organ interludes so that the strain will not be too heavy on them. The mistake should not be made of choosing too small children to carry through the plans of the service.

Methods of Personal Guidance

By Roy A. Burkhart

PERSONAL guidance is not a recent discovery. Jesus used this method primarily in his teaching. In the early educational systems, it was the prevailing method employed by the teacher. For the past twenty-five years and longer, however, the teacher has been a victim of the cumbersome machinery necessitated by our mass education. Furthermore, our teacher training agencies, in a great measure, have failed to develop in teachers an ability and a desire to deal with the students as persons rather than as units in a system.

In the field of the church we must subject ourselves to the same judgment. Large church buildings, thrilling sermons, great audiences, growth in church rolls have too often been taken as evidence of success. We have been so busy conducting campaigns and organizing drives for this or that community or national enterprise that we have largely overlooked the method of teaching so effectively used by Jesus. There are certain areas in which many individuals need help in addition to that which is made available through the customary methods of group guidance. Some of these areas are in the field of personal adjustment, including such problems as those of timidity, inferiority, superiority, sense of guilt over some past act, wrong attitudes toward others; some involve problems of conflict in desires; others deal with vocational difficulties; and still others lie in the area of marital experience. The need for personal guidance may arise in any of the areas of experience. Whenever the group treatment falls short of being adequate, then it must be supplemented by the personal approach. In fact, the two should very often go on together.

Personal guidance, to be successful, demands the securing of much accurate information about the counselee —information which should be used only in resolving the difficulty. The counselor must always be able to get behind symptoms to fundamental causes. If there is a difficulty, what are its roots? When the difficulty is once uncovered, then it is the task of the counselor to help the counselee find a solution to the problem. The purpose of guidance is not to enlist people for certain vocations, as many think, but to help them find the abundant life.

Let us now turn to an analysis of the methods of personal guidance which may be used by the church school leader.

The Informal Approach

Some of the best personal guidance is given in a very informal way. For example, one teacher chats with his pupil a few minutes after class or at the close of the church service. Some teachers invite one or two members of their groups to their homes for a social evening. Others watch for opportunities to chat with individuals on hikes or at parties. Other leaders find that in the area of coaching there is opportunity for many subtle touches. Or, a leader helps a pupil prepare to lead a worship service, to speak at a banquet, or to fill some other function. In such contacts many suggestions can be given.

The leader should be approachable and should merit the confidence of his group. If the leader has these qualities, he will be able to enter into the lives of his group in many ways every week of the year.

The Planned Interview

There will be times, of course, when a planned interview will be desirable and necessary. In most cases it will be requested by the counselee, but there are occasions when the leader may have to seek a conference with the counselee, although it should be done sincerely and constructively. He may say, "John, how about a chat some of these times?" Or, "John, I'd like to talk to you about your leadership in the class." If the leader has a wholesome relationship to his group, such an approach will be welcomed.

The place for the interview may be the leader's home, his office, or any place where there is privacy with freedom from interruptions. When a man is interviewing a woman or a girl, the place should be chosen very carefully. Too much seclusion may not help the counselee and it may become the occasion of unnecessary gossip and thus injure both the counselor and the counselee.

There are many ways by which an interview can be started. The counselor should relieve whatever tension exists. "It is good to have this chat," or "How are you getting along?" are trite sayings but they help. If the counselee begins the conversation, so much the better.

One danger in a program of guidance is that there will be people who seek an interview without definite need or purpose. The counselor must be quick to sense this, and should seek to get to the point as soon as possible. Always, he should endeavor to keep his interview from mere rambling talk.

Just as soon as the difficulty is uncovered, the counselor should do his best to help the counselee find the most promising solution to his difficulty. The decision must ultimately be made by the counselee. The counselor may direct his thinking but he should not do his thinking for him. There should never be a sense of "hurry." In many cases, the counselee should read books or talk to other people before coming to a final conclusion, which should be of such a nature that the program of action for the counselee is clearly stated in terms of specific steps. The value of the interview will depend upon the degree to which the decision becomes a part of the everyday program of the counselee.

Some churches make personal guidance so definitely a part of the program, that the pupils have the utmost freedom in seeking personal help. The writer is acquainted with leaders who plan to have one interview with each member of their groups at least once a year, preferably at the beginning of the church school year. Thus, the individuals are benefited, and at the same time, the leader gets valuable information for use in building the group program. There are churches where a week is given over to a church-wide emphasis in vocational guidance. Each Sunday afternoon during a month, for example, representatives of a number of vocations are at the church from 3:00 to 5:00 ready to have conferences with young people about their vocational plans. One church reports that

more than two hundred personal interviews were given in one month and that the results were very gratifying.

The Confessional

There is not adequate space here to discuss the meaning of the confessional as used by the Roman Catholic Church. Whether or not one sympathizes with the Catholic viewpoint in regard to the efficacy of the Sacrament of Penance, it must be admitted that a free and full revealing of personal difficulties and problems to someone trained to handle such disclosures is often helpful. It is true that there are few people in the average local church who can do this sort of thing. Some are easily shocked; others cannot be trusted; and still others do not know how to handle facts which may be given them. It is not enough for the counselee to get the thing "off his chest"; he needs help in relieving the tension which leads to the desire to confess. The pastor is the key person for this service. In an ideal situation every leader should be able to do it.

In the confessional the leader must be "shock proof" and he must be objective. Jesus had great skill at this point. What did he say to the woman at the well? "Go and sin no more." Or to the woman taken in fornication? "Let him that is without sin among you, cast the first stone." Jesus did not give his approval to sin, but he helped the individual to live with hope and with wisdom for the future. Past history was past history. Information given in the confessional should, of course, be held inviolably sacred.

Guidance by Letter

The local church leader may not have many opportunities for the use of helpful letter writing, which in the judgment of many, offers a subtle chance for guidance. He can best use this method in connection with young people who go away for the summer, who go to college, or to some other community to work. Young people like to get letters from the people they love and in whom they have confidence. The writer has been receiving for years, letters from a certain great leader. These letters have been one of the most profound influences in his life. Letters take time, but they do bring the personality of the leader in touch with the personality of the learner in an effective and fruitful way.

Conclusion

In conclusion there are several matters which should be dealt with. Cumulative records of each member of the group should be kept, if effective guidance is to be given to young people in the local church. Perhaps the most practical method would be to use an ordinary notebook. Several pages could be given to each individual. This information should cover such points as,

Interests of the individual
Dislikes of the individual
Leadership abilities
Weaknesses
Information about the individual's home and friends
Vocational progress
Record of interviews
Remarks

Such a record will not only be helpful to the leader who makes it, but it will be exceedingly valuable to future leaders whom the individual may have. It is assumed that the leader into whose hands the record will go will treat it as confidential.

As a final word to the leader, it may be said that personal guidance is the most difficult method which a leader may use. It is so easy for the counselee, for example, to center his loyalty in the counselor rather than in a course or a program of action, and the counselor must guard against this constantly. Also, it often happens that the counselee comes to lean unduly on the counselor. It should be the aim of the counselor to help the counselee find freedom in the use of his own powers and resources, for after all the counselee must live his own life. No one else can do that for him.

How People Grow

(Continued from page 10)

It will help him to utilize with discrimination the resources of his own past experience and of the experience of the race for the interpretation of the situation and its solution. It will help him to weigh the possible outcomes in any given situation in the light of the tested values and standards that have grown up within the best experience of the race and in the light of his own growing sense of value. Out of this evaluation of many situations it will help him to develop appreciations and emotional attitudes. As a result of weighing and judging responses it will help him to make choices to which he will commit himself whole-heartedly.

Education will help him to generalize his responses to specific and concrete situations in such a way that understanding will result and he will arrive at some comprehension of the meaning and significance of his life, so that he will arrive at firm convictions as to the principles and ideals that should regulate his conduct. It will help him to assume a realistic and experimental attitude toward his choices so that they will become operative in the actual conduct of his life. It will help him to integrate all of his responses into a consistent and dependable behavior pattern, so that he may depend upon himself and be depended upon by others to respond in characteristic ways that are in keeping with his self-chosen purposes in the light of the highest moral and spiritual ends which he and his group cherish. In the degree that any of these basic steps are neglected or slurred over, growth will be limited. In the degree that they are scrupulously observed the possibilities of growth will be indefinitely extended.

Religion and the Growth of Persons

Religion has an incalculable contribution to make to the growth of persons. It is vitally concerned with every factor that constitutes personality, whether physical health, the organization of the reflexes, habits, the emotions, ideology, ideals, or purposes. Moreover, it is concerned with the symmetrical development and integration of the whole person. Since religion is concerned primarily with values and appreciations, it operates chiefly in the weighing of the outcomes of behavior in terms of every other value—intellectual, social, economic, moral, and esthetic. But beyond the bringing to bear upon any given response of the cross criticism of all these particular sets of value, it sets conduct in a universal context of experience and subjects it to judgment in the light of ultimate and eternal values. From the standpoint of religion, a human being is more than a psycho-physical organism. He is invested with the dignity and worth of sonship with God and stands in a relationship of responsibility to bring his capacities to the fullest realization as a person worthy of his origin and destiny.

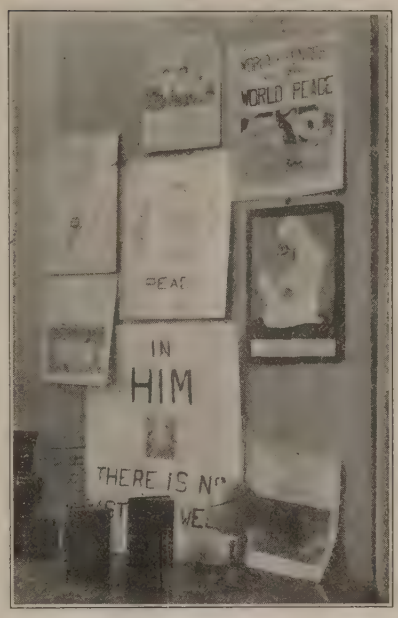
Peace Week

A Community Project

By Kenneth L. Cober*

"PEACE Week," an experiment in educating the entire community in world peace and friendship, has met with such success in one locality that an outline of its procedure should point the way to similar projects in other communities.

The scene of the experiment was the small city of Canandaigua in western New York, a residential community of considerable culture and many time-honored traditions. The experimenters were members of the community committee on religious education and included five people who represented as many churches, the Protestant churches, of the community. The procedure was to plan a week of activities which should utilize all available agencies and individuals in a cooperative program with the purpose of strengthening the attitude of the public in opposing the use of war and force in international relationships, and in advancing the cause of peace and friendliness. The result of the experiment can not wholly be measured, but there is reasonable assurance that virtually everyone in the city and outlying districts was reached by one or more elements of the program.



Some Peace Posters

The Pastors Respond

"Peace Week" was formally inaugurated when the pastors simultaneously preached upon some phase of the subject, "World Peace through Friendship and Understanding." Reviews of the sermons appeared the following day in the local newspapers.

The worship programs in all departments of the Sunday church schools were correlated with the general theme. World-friendship projects were conducted by various church school groups.

Young people of all the churches attended a Sunday evening fellowship supper, after which a formal debate was held upon the question, "Resolved: That World Peace Is a Possibility within Our Generation."

Following the debate, a public mass meeting was conducted by the young people and an address was given upon the subject, "The Profit and Loss of War."

Public Schools Cooperate

Grade school teachers participated in the "Peace Week" program by having their children make handwork articles such as flags of many nations, panels of Dutch and Japanese life, window transparencies of children in other lands, small dolls dressed in foreign costumes.

A poster contest was held under the auspices of the committee and eighty posters were finished by school children. These were displayed in prominent store windows.

Teachers of history gave the entire week to a discussion of world peace in their history classes and showed stereopticon slides depicting the workings of the League of Nations. The slides were loaned by the Friends' Peace Committee.

"Your Court and the World's," a one-act play by C. Sumner Osgood which portrays a scene in the World Court at the Hague, was presented in the weekly assembly of the high school.

Parent-Teacher units used as a program topic, "Working toward World Peace through Training Children in the Home."

Public Exhibit

A "Peace Exhibit" was arranged in an empty storeroom, and was open to the public each day of "Peace Week" from ten to twelve, and from two to five. The exhibit included children's books, literature for adults, courses for church schools, peace posters, and consider-

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A Nook in the Exhibit

Participants in the Pageant

able manual art, including handwork done in the public schools. Materials were supplied by the Council for the Prevention of War, the National Child Welfare Association, the League of Nations Association, the Missionary Education Movement, and denominational publishing houses. The exhibit was well attended by young and old. Children were particularly interested, as was evidenced by the number of "repeaters" who came day after day to review the various articles, and to stand at the tables of children's literature reading the stories.

Public school and church school children cooperated in presenting a public program as a climax of the week's activities. A church school group presented the play, "America for Americans," which showed the dependence of America upon foreign countries. A public school group, directed by one of the teachers, presented the pageant, "Good Will, the Magician."

The city librarian arranged a special display of world friendship books for children.

MOVING PICTURE CORRELATION

The manager of the local theatre complied with a request from the committee and scheduled the strong peace film, "Broken Lullaby," and Douglas Fairbanks' picture, "Around the World in 80 Minutes."

The daily newspaper was liberal in giving space to the activities of the week, allowing a total of 215 column inches. In addition to the regular news stories, special feature articles, written by representative citizens, appeared daily. These articles were printed under a boxed title "World Peace and Friendship."

All groups and individuals participating in the project were highly pleased with the results and felt that the response far exceeded their highest anticipations. It is assured that "Peace Week" will be an annual event in Canandaigua. Not the least benefit from this endeavor was the spirit of cooperation and Christian fellowship which attended the united effort of several churches working together in a common program.

Attendance—Seven: But What a Convention!

By WALTER HUTTON*

A TYPICAL rural county of our state has thirteen stations, towns, or cities, each having a postoffice. In the county there are twenty-eight Protestant Sunday schools. The county seat (the largest city) has a population of not over 4,000 persons.

For several years the only activity of the county council was an annual county convention. Naturally the attendance grew smaller each year, and there was less interest being taken.

Five years ago at the county convention only seven persons attended. (It was a day of rain and there were no hard surfaced roads.) At that convention a business man, who was superintendent of one of the Sunday schools in the county seat, was present. He was very much interested in the community program of Christian education. That day, at every opportunity the state council representative had, he made a special effort to talk with this business man and attempt to show him what a county council could do for all the churches, and he also tried to show him what an opportunity it was for a person to assume leadership in such an organization.

Finally, this man was enlisted as president of the county association. After his election his very first activity was to acquaint himself with the policies and program of the council work, and to find out what had been done by the county council, and what could be accomplished. Then he called a meeting of the officers of the council and together they discussed principles, and a program possible for such an organization. All the officers agreed that they would "stay by" and give their best effort to the cause.

The first year, the president made personal contacts in any way he could with the pastors and superintendents of the church schools, asking them what they thought a county council should do. From these suggestions he built the program for his first convention. A thorough piece of advertising and announcing the convention was done. No pastor or superintendent or worker in any church school was able to say, "I knew nothing of the convention."

At the start of the second year of his administration he asked the county ministerial group to suggest activities that they would like to have the council carry out. He also asked them to select one of their members to be their representative on the executive committee. Council officers worked out a questionnaire which was sent out to all the general superintendents of church schools, asking for suggestions relative to the work of the council. From the suggestions of these two groups a tentative program of activities was formed and submitted to the ministerial group for their information, corrections, suggestions, and approval.

It is now the custom of the county council to ask the ministers of the county, at their last meeting before the convention, to put into form their suggestions relative to the next year's activities. At the convention a mimeographed sheet is handed to all those attending, suggesting the program of activities for that county for the coming year. These are presented in an open meeting, and any suggestions, recommendations, or alterations are considered, but a "Suggestive Program of Activities for the County Council" for the year is always adopted at the convention.

After the close of the convention, this program of activity is printed or mimeographed and sent to the pastors and superintendents of all the churches of the county. An extra copy is sent for the bulletin board of each church.

A tabulated report of each church school—showing enrolment, average attendance, church affiliation, workers' conferences held, leadership training students, and a few other items—is handed to every delegate who attends the convention. If a school in the county is not represented at the convention, several copies of this report are sent to the pastor of the church, and also to the general superintendent and a worker in every department of the school.

At least once a month an item appears in the papers of the county—an article drawing attention to the World's, the International, or the state council work. This article always points out the county council's relationship to these organizations.

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A Worker in Secular Education Looks at Religious Education

By J. W. TILTON*

THE concern of religious educators with the complexities of modern life has shifted the emphasis of religious education away from its essential nature. True, religious educators should be concerned, for instance, to "spiritualize industry." But, we may well ask ourselves, is this task essentially different from the task of religious education at any other time? Has it not been, and will it not continue to be, to develop people who will spiritualize their sphere in life, whatever that sphere may be? The spheres differ, the concepts of spiritualization differ, but it would seem that the psychology involved in developing people to spiritualize something or other is essentially the same.

Is the process given sufficient thought by religious education workers? Many seem to be at a loss to know how to accomplish their objective, and some are at a loss to know what their objective is.

This is not surprising. The concept of religious education has been expanded until it is all-inclusive. But, granting that education is as all-embracing as life itself, and that religious education is education at its best, how specific a suggestion is there in this definition for the direction and administration of religious education? There is truth in the point of view, but it is easily over-emphasized. It leads many to think that it therefore follows that the thing to do, to teach religion most effectively, is to copy good school practice.

With the consequent concern about "objectives," "field work," "laboratory and classroom work," "motivation," "experience-centeredness," "placement tests," "departmental teaching," "orientation courses," "stimulation of intellectual curiosity," "integrated personality," "projects," "activities," "electives," "required courses," "extra-curricular activities," "means," "standard deviations," "coefficients of correlation," and so forth, is there maintained a sufficient emphasis upon the religious zeal and the personality of the worker? It seems as if religious education, while finding its reason for existence in the mechanization of public education, were itself rushing into standardization. Workers should not be so occupied with the getting and imparting of the knowledge of the whole world in which their charges are to be religious that they give little thought to the process of becoming religious.

It does not seem necessary to pause here to define the above use of the word "religious." It is simply assumed that, however theistically or humanistically religion is defined, it originates in the innate bases of the emotional life of the child; it is acquired by the same process through which likes and dislikes are developed; as we learn to love and to loathe, we learn to find pleasure in living up to our standards of conduct and satisfaction in the contemplation of an object of worship.

To emphasize the basic emotional nature of religion is obnoxious to many religious people. It suggests to them an outgrown concept, associated with the exaggerated experiences of revival days. Furthermore, they claim, religion is not an emotional matter; it is a matter of morals, of ethics, and of metaphysics, in which emotion, if present, plays a very minor role. The thing they overlook is that although in maturity the general emotional tone may be low, it is still the acceptance or rejection of the thinking which furnishes the dynamic.

Is this *dynamic* not *the* objective of religious education? Can its task be better defined than the building and development, in boys and girls and in men and women, of a dynamic toward or zeal for that which is good? To define it further is to define it for a particular person, time, and place. It is not the purpose of this article to minimize such further definition. It must be done in practice before the zeal can be attached, through one experience after another, to that kind of living which the educator calls "good."

If a dynamic is the unique objective of religious education, the latter should be very much more concerned with the task of providing workers who have the zeal and personality, and very much less concerned with the provision of school experiences according to the public school practices in vogue. It cannot be denied that a lot of effective religious education has been brought about in times past by zealous workers under very little school organization.

If there were no other need for less emphasis upon "school" teaching and greater emphasis upon friendly, personal contacts, there would still remain a reason for challenging the present school-centeredness of religious education. That reason is the futility of undertaking to provide in one hour a week all of life's activities and experiences, from which, it is claimed, religion cannot be separated. If religion is to be tied up to, or grow out of, all of life's experiences, the sooner workers cease to think of religious education as taking place during a church school hour, the better. Their satisfaction in taking over the form of public school work is pitiable, as if the provision of separate classrooms, modern furniture and equipment, and "activities" were a substantial proof of things hoped for. It is hard to understand how leaders of religious education can spend time in being concerned about such things, for a one-hour-a-week school or, for that matter, about getting children to the church school for two hours a week instead of one, or even five instead of one. Surely, a new approach should be seriously sought.

A new-old line of attack (which has much to commend it, if, indeed, the situation does not demand it) would be an effort to use each boy's or girl's experiences, schooling, home life, friends, play, work, likes and dislikes, ambitions and abilities, wherever and whenever they can be discovered. Such an emphasis would certainly not be church-school-centered, although such an organization would probably play a minor part. Religious education would take place at all sorts of places, at various and irregular times, and under a variety of circumstances. Each

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Testing the Results of a Quarter's Work

By Otto Mayer

IT HAS become commonplace to say that good teaching requires some form of testing or examination of the results of education. But the question of what and how to test is ever new and puzzling. As the fall quarter draws to a close, teachers in many church school classes will be perplexed to know what can be done to discover with some degree of certainty and exactness the progress which has actually been made by their groups, or the educative values of the materials and methods which they have used with their classes.

Before we can know what to test, we must know what it is we are after in the learning-teaching experience. It is true that often an expected test makes our objectives more specific. If pupil and teacher know that at the end of the quarter's work the members of the class will be asked to repeat from memory the Beatitudes, a good deal of time will be spent in memorizing them. As worthy as such a task is, we are here putting the cart before the horse. Tests are means to an end, not the end itself. Their nature and use is determined by the purposes of Christian education, for they serve as ways of discovering the extent to which these purposes are being realized.

A teacher who asks himself the question, "What is the most important thing to test in this quarter's work?" should find the answer in the other question, "What has been our primary purpose during the quarter?" Christian education seeks to bring about definite character changes in the lives of individuals and the social group. The quarter's work may have been concerned about how the Christian standard of living might become a reality in modern business, in race relations, or international affairs; how we today might be moved by a passion for social righteousness such as dominated the ancient Hebrew prophets; or how we are to live more truly as loyal followers of Jesus. In each instance, and always in Christian education, the important things to test are conduct changes, revisions of motives and attitudes, growth of interests, deepening of sympathies.

These are dynamic, living elements in an educational process. They seem intangible and difficult to test or measure. Testing a pupil's knowledge and skill in arithmetic seems very much simpler. If the pupil is asked to solve six problems in arithmetic in an hour's time, the teacher can see and measure exactly what has been done at the end of the testing period. In the testing of attitudes, interests, and motives, we need to get at results somewhat more indirectly.

But tests of knowledge are also important in Christian education. There must be a knowledge of right and wrong, a knowledge of Christian standards. How dare we talk about devotion to the ideals of the prophets, or about loyalty to Jesus, if we do not know what these ideals actually are, and exactly what it was to which Jesus was loyal in the specific, concrete experiences of life? But the acquisition of knowledge, even in this case, is sought as a means to the end of more abundant living, and tests of the kind of life that is being lived are still the tests of greatest importance.

Many teachers overlook the use of common sense tests of progress. Regularity and promptness in attendance are an index of interest in the class enterprise. If there is difficulty in holding the attention of the group, or of a certain aggressive, lively youngster in it, the probability is that the class work has lost its challenge for him. A church school class may be regarded as a successful group not so much because of what the teacher does, but of what he succeeds in getting his class to do. Has there been whole-hearted pupil-participation during the past three months? Has each member of the class been interested, and has he been prompt and regular in attendance? These are questions every teacher should answer as the quarter's work comes to a close. Particularly will he note any changes from lack of interest to whole-hearted sharing and giving of time to class projects.

Any comprehensive and accurate testing of progress will soon lead the teacher to study the life of the pupil outside of class. How much time has the pupil spent on class enterprises at home, at the library, among his friends and companions? If Christian education is providing opportunities for growth in Christian living, then such opportunities come frequently in the Christian home, and in the everyday experiences of life. This means that the teacher should be acquainted with the pupil's parents, playmates, his public school teacher, his club leader and with others. Through conversation and observation, he will soon learn whether the conduct of the pupil is favorably affected by his church school experiences.

Testing the quarter's work implies references to records of various kinds. The class attendance record tells the story of regularity or irregularity in attendance. The class minutes may give a running account of the happenings in the class group. Perhaps in addition, the teacher has kept his own class diary or observation records which may tell of progress made, of success or failure in various teaching methods, and of experiences relating to the selection, the use, and, it may be, the abandonment of a certain type of lesson materials. Such a diary would prove most useful in reviewing the quarter's work.

Observation records are a type of testing device which teachers use too little. There always was more than sentiment in the use of the popular baby books. The fond mother received training in observation under unusually satisfying conditions. She recorded the coming of the first smile, the first word, the first tooth. She noted the color of the eyes and the hair of her infant child. Observation is basic to all testing and measuring methods. All our advances in the scientific knowledge of conduct and personality development and of character training depend in the end upon our ability to observe, record, and analyze facts in everyday life situations.

If a teacher would test progress, let him keep simple, but detailed, records of pupil responses. This will reveal from time to time the modification and development of attitudes, interests, and habits. The practice of observing and recording will prove a much-needed discipline in dealing with teaching situations objectively. If the teacher is to discover why a pupil is not interested, let him first note when the pupil appears disinterested, under what circum-

stances he loses interest, what part the teacher, another pupil, or the physical conditions of the classroom may play in this loss of interest. But first he will observe, record, and analyze. The rewards of his labor will be in seeing unexpected changes and improvements in conduct, and in gaining a better perspective of the progress actually made by the pupil.

Teachers should not throw overboard the much-criticized essay examination. It smacks of outworn testing methods which with their many shortcomings are little in favor today. But no testing device in general use has yet proved as effective in having the pupil organize his thinking and state in a comprehensive way his knowledge and opinions on really thought-provoking problems.

What the alert teacher looks for today is guidance on the construction of simple, objective tests. These tests are so prepared that they may be scored objectively, avoiding thereby the subjective element of the teacher's judgment in grading an examination paper. The more common forms of objective tests are the true-false and various types of multiple-choice tests.[1]

The true-false test comprises a series of statements of which about half are true and the other half false. These statements are then arranged in chance order, and the pupil is asked to mark each statement either true or false. The following may serve as an illustration:

1. The son of Jacob who was sold into Egypt was Joseph *True False*

2. The children of Israel were led out of Egypt by Joshua *True False*

It is sometimes difficult to secure statements which are devoid of suggestions as to the right answer, and even so there is the chance of guessing correctly. Often it is puzzling to find statements that are either absolutely true or absolutely false. In scoring such a test, usually one point is given for each correct answer and the total score is the number of correct answers—a thoroughly objective method of grading a test.

In multiple-choice tests, the statements are prepared in such a way that a choice of more than one response is given. The pupil is asked to check or underscore the item which makes the statement true. Note the following:

The story of the Widow's Mite teaches us that the greatest gifts to God come from those who:

1. Give the largest amount
2. Sacrifice the most
3. Are widows
4. Are able to give the most

This type of test calls for reasoning and the expression of opinions and attitudes, and not simply for memory of facts or events, as is more likely to be the case with the true-false test form. However, it is not easy to find a variety of possible responses to the several statements such that these responses are all mutually exclusive and that each represents a vital choice or live option. Obviously wrong responses should not be included in multiple-choice tests. These new types of objective examinations may be quickly answered and scored. Increasingly they will come into greater use in our church schools as one method of testing progress.

[1] *Research Service Bulletin No. 10*, "Measurement in the Church School," gives a more detailed treatment of objective tests and other measurement devices. International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois, 25 cents, cash with order.

The Workers' Conference

Based on This Issue of the Journal

HOW *do* people grow? And what does it matter as far as the program of our church is concerned? Such questions should start pastors and superintendents planning for the next meeting of their teachers and officers. They will find much to help them in this issue of the *Journal.*

The following program is suggested:

1. *Devotions*

A brief talk on Dr. Bundy's article would be helpful. It could well raise personal and pointed questions as to our own commitment to our cause.

2. *How Do Our Boys and Girls Grow?*

Reviews should be presented of the following articles by persons who have prepared them in advance:

Bower, "How People Grow"

Seabury, "Guidance and the Growing Principle"

Overstreet, "The Art of Growing Up"

Those who have read books by these persons could report on the fuller material given there. Certain portions, for example, of *About Ourselves* by Overstreet, or *Growing into Life* by Seabury could also be assigned.

3. *How Do These Principles Fit Our Own Pupils?*

Here could be a discussion on what the teachers have observed about their own pupils and instances cited from their lives illustrating the principles set forth in the articles reviewed. For instance, it would do no harm if some teacher interrupted the leader with some bright remark like this, "Why, Mrs. J—, I know what that man is talking about! Don't you remember last week when Billy S— . . . ?"

4. *What Can We Do About It?*

a. In the guidance of growth.

This will apply particularly to young people.

Burkhart, "Methods of Personal Guidance"

Reports from teachers who have done something along these lines.

b. In adult work.

Westphal, "Adult Education through Church Organization"

c. Through a community outreach and program.

Hutton, "Attendance—Seven: But What a Convention!"

Tilton, "A Worker in Secular Education Looks at Religious Education"

5. *How Are Our Teachers Getting Along?*

This will be a good time to have a general review of the work of the teachers. Two articles have been inserted especially to help teachers at this sort of mid-way place in the quarter's work.

Sheridan, "When Interest in the Lesson Lags"

Mayer, "Testing the Results of a Quarter's Work"

6. *Plans for Christmas.*

Reports of those working on such plans should be made and the total Christmas program thoroughly reviewed and adopted.

Davison, "Yuletide Choral Picture"

Edland, "Come to the Manger"

A full Christmas play will be printed in the December number and this will be available in ample time for preparation in advance of Christmas.

When Interest in the Lesson Lags

By Harold J. Sheridan*

ABOUT this time of the year, many teachers find that the interest of their pupils is beginning to lag. Classes that started out with a good deal of vigor show signs of decreasing enthusiasm.

The remedy for such a difficulty must vary according to the needs of each case. Lack of interest may be due to any one of a number of causes or, what is more likely, to a combination of causes. It is impossible, therefore, to give any single easy recipe. On the contrary, each teacher should make a careful examination of his own situation and plan his procedure accordingly.

A good *first* question to ask concerns the program itself. Was the project undertaken, the problem prepared, or the course of lessons planned of such a nature as to be real to the class? Obviously interest can hardly be expected if the pupils have not really appreciated the value of the work.

A case in point is that of a group of third-year intermediate girls who were at work on a scrapbook illustrating the topic, "Vocations for Women." The book, when completed, was to be sent to a class of pupils in a home mission school. The teacher, knowing something of the narrow range of experience of the mission school girls, felt sure that the book would mean much to them. But the girls, knowing little about the young people for whom the book was intended, failed to share the teacher's enthusiasm. They had accepted her suggestion partly because there was nothing else which they wished to do but more largely because they wished to please her. As the weeks passed their real attitude reflected itself in a decreasing interest.

When the teacher finds himself in such a situation he may well take steps immediately to make vivid to the pupils the value of the thing undertaken. If, as sometimes happens, he finds that he has persuaded the pupils to begin something that does not have real value for them the reasonable thing to do is to set it aside and proceed with something else.

A *second* question to be asked concerns the amount of responsibility carried by the pupils. Have they enough work to do? Is more expected of them than they can do well? It is now generally recognized that although the bearing of a certain amount of responsibility is educationally valuable, either too much or too little of it takes away from the interest of a piece of work. It sometimes happens that teachers either seriously overestimate or underestimate the capabilities of the pupils. When one church school teacher visited the class in the elementary school in which most of her pupils were enrolled she was amazed to see the kind of work that they were able to do. These elementary school projects made the church school work seem trifling.

On the other hand there have been cases in which boys and girls have remained away from the church school in order to avoid the embarrassment of admitting that they failed to do what had been assigned to them. In still other cases pupils have come with such poor reports that the class work has been quite uninteresting to the others.

A *third* question is that regarding the amount of guidance to be given to the pupils. Although modern educators stress the importance of pupil activity they do not intend that the teacher shall stand aloof leaving the pupils entirely to their own resources. The wastefulness of such a procedure should be apparent. Here is a primary pupil working away on a Thanksgiving poster for the department room. Like many an older person he has undertaken something that is a bit beyond his capacity. He needs some suggestions as to where he may find materials. A little advice in the spacing of the various pictures on the background or perhaps merely a bit of encouragement will enable him to do a piece of work of which he may be proud. Lacking these things he may be tempted to abandon his work before it is finished.

Here is a group of junior boys who have volunteered to plan a worship service for the department. They want to do this themselves and it is right that they should. But this does not mean that they would not welcome some guidance. If the teacher shows a sympathetic interest in the undertaking he will have plenty of opportunity to make suggestions regarding the selection of materials and their management. If tactfully given these will increase the confidence of the pupils. What is equally important, they will add to the effectiveness of the service thus making for greater interest on the part of the whole group.

A *fourth* question to be studied concerns the availability of the necessary materials for the class work. The newer methods of teaching make source materials very important. Quite frequently the pupils are expected to consult books or interview persons so that they may find certain facts. Sometimes it is suggested that they ask their parents about certain questions or read the magazines or consult the librarian. Perhaps they do not have time to do these things or perhaps their parents or the libraries fail them. Clearly if the materials are not to be had with a reasonable amount of effort the plan will break down. It will be well, therefore, for the teacher to examine carefully the question as to whether the pupils have or can get the facts that will enable them to answer their questions satisfactorily. If the interest is to be maintained the teacher may find it necessary to help the pupils secure the needed materials.

Finally, there is the question as to whether decrease in interest may not be due in part to the length of the interval which must elapse between the meetings of the class. Projects begun on Sunday must be set aside until the middle of the week or the following Sunday. In the mean time the attention is centered on many other things and the enthusiasm for the church school project grows cool. Then, too, a piece of work on which only four or five hours have been spent has been in progress for as many weeks. It is no wonder, therefore, that the interest begins to lag.

Although this difficulty is inherent in the situation the skillful teacher can overcome it to some extent by the simple expedient of recreating the interest at the begin-

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Come to the Manger

By ELISABETH EDLAND*

SCENE ONE: In the Temple in Jerusalem.
SCENE TWO: In the courtyard of an inn in Bethlehem.

CHARACTERS

Speaking:
ANNAS, *a priest*
A SECOND PRIEST
THREE MAGI
TWO ROMAN SOLDIERS
SEVERAL JERUSALEM CHILDREN
AN EGYPTIAN
SEVERAL TRAVELERS, *men and women*
INNKEEPER
INNKEEPER'S WIFE
A SHEPHERD
MARY
Singing: A PRIEST, ONE OF THE MAGI, MARY, CHORUS and QUARTET.
Silent: JOSEPH, PRIESTS, CHILDREN, TRAVELERS, FOREIGNERS, and SHEPHERDS.

SETTING: One setting is suggested, with two "interpretations." The first interpretation is recommended.

LIGHTING: Use whatever lighting is possible, but the following suggestions may be of help. *Scene One* (Temple), blue and red from the front, i. e. head, foot, and side lights, with red in the braziers. *Scene Two* (courtyard), blue from front with amber in the torches of the shepherds; white in the manager; amber in the star; red and amber in the fire; and blue floods on the sides for the Nativity scene. The star should be hung toward the front of the stage and not directly over the manger.

COSTUMES: The familiar oriental costumes of this period are to be used. This word of caution may be given: the color scheme of the costumes should be decided after the lighting schedule is made.

MUSIC: Throughout the pageant, two choices in music are given, the first suggestion being always from "Bethlehem" by J. H. Maunder (published by H. W. Gray, Inc., New York, price $1.50); and the second suggestion, a familiar hymn. It is hoped that Maunder's music will be used. A back-stage chorus should supplement the voices on the stage wherever chorus singing is desired. Or, this group may sit in the choir loft, if it is at one side, so as not to interfere with the action.

Scene One

PLACE: In the Temple.

(Soft music, instrumental, for several moments before the action begins—the Jeremiah prophecy beginning "A wondrous thing has come to pass," in Maunder's "Bethlehem," or "Watchman, Tell Us of the Night." The music continues softly to the entrance of ANNAS, *the priest.* [*All directions are given from the player's point of view.*]

(*A* PRIEST *enters, right, goes to center-back, and stands still, looking off, left. His back is slightly turned toward the audience. After a moment, he turns away again as if to go out, hesitates, and goes back to the same standing position. Several* CHILDREN *enter, left, very quietly. They bow low before the* PRIEST. *After a moment he speaks to them.*)

PRIEST: You have come to hear the scrolls read, and to be questioned again. I shall tell Annas. Wait here!

(*The* PRIEST *goes out, right. As soon as he is gone, the* CHILDREN *move back stage and look off left as he did.*)

SAMUEL: Many of Herod's soldiers are in the streets.

JOHN (*who is the oldest of the group*): Herod, himself, is here in Jerusalem. He came from his palace at Machaerus near the Dead Sea to go to the one at Herodium near Bethlehem.

SARAH: Herod has many palaces.

JOHN: Yes, and we Jews have to pay for them. Only this week, every Jewish family has been forced by Herod to go to the place where the father was born, so that they could be recorded for more taxing. That is why my family is in Jerusalem.

JACOB: When I am grown-up, I shall be a Roman soldier; then I shall not have to pay taxes.

JOHN: You can never be a Roman. You are a Jew. Do you want to become like the Romans with their wicked gods, and leave our good God, Jehovah?

JACOB: Why cannot I be both? Herod must be a little Jewish. He has started to build a temple for our God which is even more beautiful than Solomon's.

JOHN: Yes, I know. And right over the very entrance he has set a Roman eagle of bright gold. No Jew likes that. Our people hate Herod.

MATHIAS: Perhaps when the soldiers go away, our fathers can tear down the eagle.

JOHN: The soldiers never go away. You know that. But some day our Messiah will come. *He* will deliver the Jews out of the hands of their enemies.

MATHIAS: The Messiah will be our king.

JOHN: Yes, he will be our king. He will be the very Son of God himself. Annas told us yesterday that he would tell us more about the prophecies of the Messiah today.

(ANNAS, *with several scrolls under his arm, enters, right, in time to hear the last sentence of* JOHN.)

ANNAS: Yes, Annas will tell you of the ancient prophecies of Israel. Come, sit before me.

(*The* CHILDREN *bow low before* ANNAS, *and then sit down, in squat position before* ANNAS.)

ANNAS: I have read to you these prophecies of the coming Messiah many times. You should know the words well, now. (*He opens a scroll.*) Here is the prophecy of Balaam. Jacob, can you recall what that old prophet said?

JACOB: Yes, Annas. "There shall come forth a star out of Jacob, and a scepter shall rise out of Israel, and shall smite the corners of Moab, and break down all the sons of tumult . . . Out of Jacob shall one have dominion, and shall destroy the remnant of the city."

ANNAS (*taking another scroll*): Here is the scroll of Jeremiah. What said that prophet, Samuel?

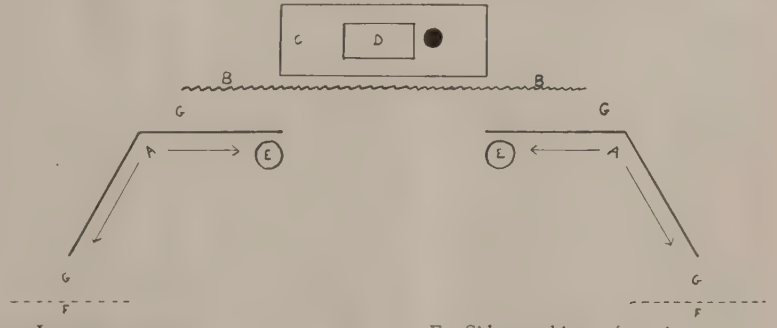
SAMUEL: "Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and he shall reign as King and deal wisely, and shall execute justice and righteousness in the land. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord Our Righteousness."

ANNAS (*as if to himself*): "Judah shall be saved, and Israel shall dwell safely." (*Opens another scroll.*) And here is Isaiah, John. What said this prophet? Stand and say it slowly and clearly as you read it in the synagogue in Bethany last Sabbath Day.

JOHN (*as he stands and looks toward the people*): "And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall bear fruit. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even forever."

(*The* FIRST PRIEST *enters quickly and seems excited.*)

THE PRIEST: Annas, listen to me at once! Three strangers are outside and they wish to speak with you. I know by their dress that they are from distant lands. They say they have been following a star, and



FIRST INTERPRETATION:

A. Double panel screens, four feet wide (each panel) with height as desired. Painted to represent large stone blocks in terra-cotta, brown, and gray.

B. Cobalt blue curtain of theatrical gauze.

C. Small platform, from one to two feet in height.

D. Manger, with stool.

E. Two braziers about six or seven feet in height.

F. Side maskings (curtains or evergreens).

G. Space for entrances and exits.

SECOND ITERPRETATION:

A. Background of evergreens.

B. Double-panel screen before manger, painted in blue, azure at the top and deepening to cobalt at the base. (The screen is removed by two of the travelers in the courtyard at the right time.)

C, D, E. May be used, as desired.

F. Not needed for this setting.

*New York City.

are looking for someone who is born king of the Jews.

(*All of the* CHILDREN *stand quickly when they hear this, and gather in a little group at the left.*)

ANNAS: You say they are looking for someone who is born king of the Jews? Bid them enter!

(*The* PRIEST *goes out, and* ANNAS *gathers up his scrolls. In a moment the* PRIEST *returns with* THREE MAGI. *They greet* ANNAS *with low bows.* TWO ROMAN SOLDIERS *accompany the* MAGI, *and they listen very carefully to the conversation. Several other* PRIESTS *also enter.*)

FIRST MAGI: We have seen a new star, which means that a king has been born. We have followed the star into Judea. We have read the ancient Jewish prophecies, and know that this star proclaims the birth of their new king.

FIRST ROMAN SOLDIER: A new king! A new king of the Jews, you say?

SECOND ROMAN SOLDIER: Herod is king of the Jews, and he is not leaving His throne.

FIRST SOLDIER: And no son has been born to him, or we would have heard of it.

SECOND MAGI: Nevertheless, we seek the child who has been born Judea's king.

FIRST SOLDIER (*to the second*): Come, we must run to Herod, and tell him of this new king. (*They exit quickly.*)

THIRD MAGI: We have brought the new king, gifts; and have come to the temple to ask if you know where the king is born.

ANNAS (*opening the scroll of Micah*): This is what our prophet, Micah, says: "Thou, Bethlehem Ephratah, which are little to be among the thousands of Judah, out of thee shall one come forth unto me that is to be ruler in Israel; whose goings forth are from of old, from everlasting."

FIRST MAGI: To Bethlehem we shall go.

(*They exit.*)

ANNAS (*puzzled*): I wonder! Could this be the Messiah who is to come?

(*He looks into his scroll more carefully. All of the* PRIESTS, *with the exception of one, look at the scrolls. The* CHILDREN *watch the* PRIESTS *carefully. The one* PRIEST *goes to the center and looking off, left, sings the prophecy from Jeremiah in Maunder's "Bethlehem," beginning, "A wondrous thing has come to pass"; or, "Watchman, Tell Us of the Night" sung responsively between him and back-stage chorus.*)

ANNAS (*to singer*): If the Magi are right, and a child is born in Bethlehem who is to be king of the Jews, it must be the Messiah as foretold by the prophets. If so, we must know about it. You must go to Bethlehem to see for yourself, and then come back to us. Follow the Magi!

(*The* PRIESTS *exit, right, slowly. The* CHILDREN *watch them. They exit, left, talking as they go.*)

JOHN: Did you understand? They think the Messiah has come.

SARAH: They said he was a little baby.

JACOB: What will Herod do?

Scene Two

PLACE: The courtyard of an inn.

(*If there is a front curtain so that the two scenes can actually be separated, the* QUARTET *steps before the curtains and sings, "Only a Little Village," from Maunder's "Bethlehem," or "O Little Town of Bethlehem." While they are singing, before the curtains, the braziers are removed, and a small wood fire is placed, left. A group of* TRAVELERS *is seen about this when the curtains open. If there are no front curtains, the lights are turned off on the stage and a dim light turned on in the choir loft. The* CHOIR, *then, sings from there. The braziers will have to be removed in darkness and the campfire placed likewise. If neither of these suggestions are possible, the scene remains the same as the first. However, the* QUARTET *should sing between these scenes.*)

(*A group of* TRAVELERS *enter, and group themselves informally at the left, around the fire if there is one. On the other side of the stage, a few* FOREIGNERS *gather, Egyptians, Arabians, Greeks. There is informal talking which stops at once when the* INNKEEPER'S WIFE *enters.*)

INNKEEPER'S WIFE (*carrying a small jug in her hands*): This is for the new baby that was born in the stall last night. (*She exits at center-back, i. e. between the guaze curtain and the flat, or behind the screen.*)

A WOMAN (*at the fire*): I should not like to be away from my home at this time, if I were that mother.

ANOTHER WOMAN: Is not her name Mary?

FIRST WOMAN: Yes. She and her husband come from Nazareth.

A MAN: From Nazareth, in Galilee, you say?

FIRST WOMAN: Yes.

THE MAN: Then her husband is Joseph, the carpenter. I know him.

(*The* INNKEEPER'S WIFE *returns.*)

FIRST WOMAN: How is the mother and the child?

INNKEEPER'S WIFE: The child is sleeping and the mother is sitting beside the manger watching him. (*Coming close to the fire.*) She told me a very strange story.

FIRST WOMAN: What is it?

INNKEEPER'S WIFE: She said that long before the baby was born, an angel appeared to her in a vision and said, "Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob forever: and of his kingdom there shall be no end."

SECOND WOMAN: She said that?

INNKEEPER'S WIFE: Yea.

(*All look at each other strangely.*)

A MAN: If the vision is true, then perhaps this child in the manger is the promised one of Judah.

(*All turn and look toward the manger. No one speaks. A group of* SHEPHERDS *enter very quickly.*)

SHEPHERD: Where is he?

(*The group at the fire turn to look at the* SHEPHERD. *He comes to the center of the stage. The other* SHEPHERDS *crowd about him. The* FOREIGNERS *look at them curiously. The* SHEPHERD *calls loudly the same question again. The* INNKEEPER *comes running out, from the right.*)

INNKEEPER: What is it? Oh, shepherds! Why do you come shouting in my inn instead of remaining on the hillside to care for your sheep?

SHEPHERD: I say, where is he?

INNKEEPER: For whom are you looking?

SHEPHERD: The child about whom the angels sang last night.

EGYPTIAN (*to* FOREIGNERS): Very excitable people, these Jews. Great imaginations!

INNKEEPER'S WIFE (*looking back toward manger*): Angels sang last night, you say?

SHEPHERD: Yea. On the hillside we heard the song. The whole sky was full of music, and the voice of an angel said to us, "Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day, in the city of David, a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger." Listen! (*Off-stage singing is heard—angels' chorus, "Glory to God" from Maunder's "Bethlehem," or "Hark, the Herald Angels Sing." All turn in the direction of the voices. The* SHEPHERDS *kneel quickly. At the close of singing,* SHEPHERDS *stand again, and the others turn to look at them.*)

INNKEEPER'S WIFE (*pointing toward manger*): In there is a baby lying in a manger who is wrapped in swaddling clothes. He was born last night.

SHEPHERD: It is he. It is the Child of whom the angels sang. We must see him. We must worship him. He is our promised Messiah.

INNKEEPER'S WIFE (*to other* TRAVELERS): Perhaps the mother really did see the angel.

EGYPTIAN (*to other* FOREIGNERS): It is true that these Jews await a Messiah. He has been promised for long.

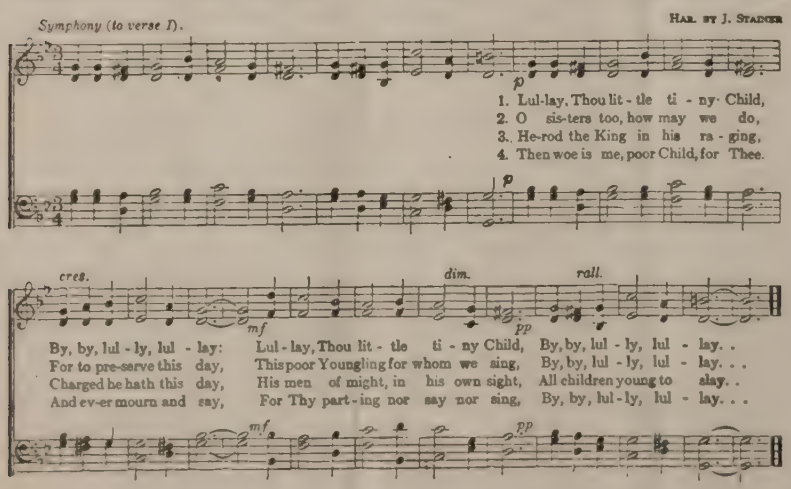
INNKEEPER'S WIFE: Listen!

(*From the stall comes the sound of a woman singing. The space behind the blue gauze curtain is lighted, revealing the Nativity scene.* MARY *is seated beside the manger. Near her stands* JOSEPH. *A brilliant light shines into* MARY'S *face as she looks into the manger. A star lights, also.*

(MARY *sings "Sleep, Little Son" from Maunder's "Bethlehem," or "Lullay," see accompanying music.*

(*The* SHEPHERDS *kneel again, a little toward the right, facing the manger. Most of the others on the platform kneel, too.* [*Be careful that the Nativity tableau is not hidden.*] *The* FOREIGNERS *do not kneel and one or two of the* TRAVELERS *remain standing. Toward the close of* MARY'S *song, the* MAGI *enter, left. When they see her, they stand very still. A* PRIEST *enters with them. He also stands still and looks at the scene.*)

(*Continued on page 40*)


Symphony (to verse I).
HAL. BY J. STAINER
1. Lul-lay, Thou lit - tle ti - ny Child,
2. O sis-ters too, how may we do,
3. He-rod the King in his ra - ging,
4. Then woe is me, poor Child, for Thee.
cres.
dim.
rall.
By, by, lul - ly, lul - lay: Lul - lay, Thou lit - tle ti - ny Child, By, by, lul - ly, lul - lay. .
For to pre-serve this day, This poor Youngling for whom we sing, By, by, lul - ly, lul - lay. . .
Charged he hath this day, His men of might, in his own sight, All children young to slay. .
And ev-er mourn and say, For Thy part - ing nor say nor sing, By, by, lul - ly, lul - lay. . .

Suggestions for Building Worship Programs

PRIMARY WORSHIP SUGGESTIONS FOR DECEMBER

*By Clara Beers Blashfield**

THEME FOR THE MONTH: *Loving and Giving*

Thinking with the Leader

December, with its unique occasions for the presentation to a group of the highest Christian values, with its chance for bringing to children a better understanding and appreciation of God's love as shown by his gift of Jesus to the world, with its unusual opportunity for genuine worship, is too often even in church schools a month devoid of that deep sincerity which should particularly characterize this season of our year. This is undoubtedly due in part to the over-stimulation and excitement concurrent with all Christmas activities. We cannot to any great extent control the activities that are taking place in the home, but surely with thought and care we can unite for our children all these outside experiences into one strong religious appeal. Christmas time has become so commercialized in these times that it is difficult to keep this lack of true reverence entirely away from children. The church school leader here finds her task: to do all she can to bring to her children the real meaning and significance of Christmas. Later selfishness in children can to some degree be counteracted in these early years if we can help young children to discover that true happiness is after all more a matter of giving than of getting.

"What makes a happy Christmas?" is one of the major problems we should try to answer during December. The answer may be discovered by our group. Finding this answer is a matter of growth in awareness of things done for us by others, and especially an awareness of God's gifts to all, followed by a growing appreciation. This should then culminate in a feeling of desire to "go and do likewise"—a feeling of responsibility and of satisfaction in bringing happiness to others.

During November we have helped our children to see that we thank God in various ways—by singing praises to him and about him, by a devotional using of helpful thoughts from his book, by sitting quietly and thinking our love as we listen to beautiful music and stories or watch a lovely picture, and by talking to him; but most of all we thank God as we try to do as Jesus did, as we go about doing good and sharing what we have with others.

The keynote to any series of December worship services, then, may well be along the line of loving and giving. We may begin the series with stories of God's love in sending to us as a gift the baby Jesus who grew to be always kind, loving, and helpful, climaxing our services with the thought of "What can *I* give?" The answer to *this* problem will then call for the provision of opportunities to do some of the things we feel to be suitable activities for the Christmas season—activities or enterprises which should normally and naturally lead to worship. Children may help select their activities.

Problems which Help Prepare the Child for Worship

What did the coming of Jesus mean to the world?

What does Christmas mean to me?

Why do we give gifts at Christmas time?

How can I say "thank you" to God for the gift of Jesus?

Do people in other lands celebrate Christ's birthday?

What is the meaning of "peace on earth, goodwill to men"?

How did Jesus teach people to act if anyone started a quarrel?

How did he treat strangers and people of other races?

Do we willingly share our love and gifts with others?

The following brief outline of emphases for the four Sundays of December may prove suggestive:

FIRST SUNDAY: *God loved—God gave. God loves—God gives.*

SECOND SUNDAY: *God's greatest gift—Jesus.*

Read to children the story of "The Year One" from *When the King Came*, Hodges.

"The First Christmas" (told and also read from Luke).

Watch Madonna pictures while Hauser's "Cradle Song"[12] is softly played.

We love the baby Jesus, and we love him for the many things he did when he grew up, and for the things he taught.

THIRD SUNDAY: *The first Christmas "giving."*

Adoration and love.

Bringing of gifts by wisemen.

FOURTH SUNDAY: *What Shall I Bring Him?*

a. Love and goodwill for others.

"Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

b. Friendliness for all people everywhere—"those I know and those I don't know."

"Everywhere, Everywhere, Christmas Tonight" (first stanza)

"Carol, Children, Carol"

Source Materials

SONGS: "Away in a Manger"[1] (First stanza)
"Silent Night"[2]
"Under the Stars"[3] (First stanza only; sing it to children)
"Why Do Bells for Christmas Ring"[4]
"A Prayer"[5] ("God, make me know")
"Carol, Children, Carol"[6] (Printed in *International Journal* for November, 1930, page 29.)
"A Christmas Sentence"[7]
"Christmas Gift Song"[8]
"O Christmas Tree, O Christmas Tree"[9]

INSTRUMENTAL MUSIC: "Shepherds' Music"[10]
"O Little Town of Bethlehem"[11]
"Silent Night"[2]
Hauser's "Cradle Song"[12]
"Joy to the World"[13]
"Circling the Christmas Tree"[14]
Victor Record No. 19607: From "Nutcracker Suite," Tschaikowsky

STORIES: "The Year One" from *When the King Came*, Hodges (Houghton Mifflin)
"The First Christmas" as told in *Seeking the Beautiful in God's World*, Clowes (R. R. Smith, Inc.)
"The Visit of the Wisemen" and "Phillip and His Tools" (on sharing toys) from *Seeking the Beautiful in God's World*
"Loving and Giving" from *A Course for Beginners in Religious Education*, Rankin (Scribner's), (printed herewith)
"Why the Chimes Rang" from *Why the Chimes Rang*, Alden (Bobbs-Merrill Co.)
"The Jar of Rosemary" from *The Story Teller*, Lindsay (Lothrop, Lee and Shepard Co.), (See *International Journal* for November, 1930, page 29.)
"Little Piccola" from *Christmas Stories and Legends*, Curtiss (Meigs Pub. Co.)
"The Story of Gretchen" from *Mother Stories*, Lindsay (Milton Bradley Co.)
"Tiny Tim" from *For the Children's Hour*, Bailey (Milton Bradley Co.).
"If I Had Not Come" found in *Keystone Graded Lessons*, Course IV, Part I, and *Primary Quarterly*, Course III, Fall Quarter, Bethany Press. (See also *International Journal* for November, 1930, page 36)

PICTURES: "Shepherds on the Hillside," Speakman
"Care at Night" (shepherds watching flocks), Speakman
"The First Christmas" (manger scene), Copping
"The Arrival of the Shepherds," LeRolle
"The Visit of the Wisemen," Hofmann
"Bringing Gifts to Jesus," Edelfelt
Madonna picture (one or more), Ferruzzi, Murillo, Max, Raphael
Pictures of children getting ready for Christmas
"Sharing Christmas Joys," Nichols (Graded Press Pictures, Course III, Part I)

POEMS: "The Friendly Beasts" from *Song and Play for Children*, Pilgrim Press (may be dramatized).
"Everywhere, Everywhere, Christmas Tonight" (first stanza), Brooks, from *Worship and Conduct Songs*.
"Christmas Cheer," Elizabeth Cushing Taylor, from Graded Press Story Paper, Course III, No. 12.
"What Can I Give Him?" Rossetti, from *Songs for Little People* (Printed in *International Journal* for November, 1931, page 35)

SCRIPTURE: Matthew 1:21, 2:11b, 7:12; Luke 2:10, 2:14; John 3:16; Acts 20:35.

Suggested Program for December 25

THEME: *What Shall I Bring Him?*

PRE SESSION: Use record No. 19607 from the "Nutcracker Suite." This is a march of toys. Selected children may represent various Christmas toys. They will go about showing friendliness toward each other and toward all children, not only their own possessors. Or play "Circling the Christmas Tree"[14]. Children may dance about a real or imaginary Christmas tree and play they are toys that will be left for children in a hospital or day nursery, if this is one of the projects of the group.

CALL TO WORSHIP: "A Christmas Sentence"[7]

Glory to God in the highest
And on earth peace, goodwill toward men. Luke 2:14

(This call may well be used throughout the month.)

SONG: "O Christmas Tree, O Christmas Tree"[9]

POEM: "Pine Tree Song"

Little pines upon the hill
Sleeping in the moonlight still,
Are you dreaming now of me
Who bloomed into a Christmas tree?
Baby moons of gold and red
Cuddle close beside my head;
In my tangled leaves a string
Of fairy stars are glimmering;
While my arms, for girls and boys,
Blossom with a hundred toys.
O, little pines, it's fun to live
To be a Christmas tree—and give.

—MARJORIE BARROWS. From *One Hundred Best Poems for Boys and Girls*, Whitman Publishing Co Used by permission of the author.

SCRIPTURE: "It is more blessed to give than to receive." Acts 20:35
"Freely give." Matthew 10:8b

SONG: "Carol, Children, Carol"[6]

PICTURE STORY: "Sharing Christmas Joys," Nichols

Allow children to talk freely of the joys of giving, pointing out the look of hap-

*Madison, Wisconsin.

piness upon the faces of the children in the picture.

STORY: "Loving and Giving"

High up in the steeple hung the Christmas bells. They had hung there many, many years. On each Christmas day they had always rung such beautiful music.

One day one of the little bells cracked and could ring no more. A little new bell hung in its place. Christmas was coming very soon.

"What shall I do? I do not know how to play the Christmas music. I do not know what to ring," said the little bell.

"Never mind," said the other bells, "you will know when the time comes. Just wait and listen. You will know."

So the little bell waited and listened. The street below was full of people, many people, some coming this way and some going that. At night time the street was full of lights. Some were in the trolley cars and some were in the store windows, and on automobiles.

But the little bell liked best to watch the people passing, and to hear what they said, for he was waiting to learn what to ring on Christmas Day.

An old man was passing, somebody's grandfather. His arms were full of bundles. The little bell could hear him saying, "Now I have something for little John, and for the baby, and won't they be surprised!" and he laughed.

Then came some boys and girls hurrying home from school, talking and laughing together.

"Oh, I have something to give to mother and to father," said one. "And I have something for grandmother," said another.

The little bell could hear them each telling of what they were going to give.

Soon came a good mother, walking past with such a happy look on her face. There was something for every one at home, father, mother, sisters, and baby.

The little bell watched them all and listened and thought.

At last Christmas Day came and the Christmas bells began to ring. All the people stopped to listen to the beautiful music of the ringing.

Then the little bell knew what to say, and it rang out:

Loving—giving.
Loving—giving.

And all the other bells rang the same story:

Loving—giving.
Loving—giving.

Wasn't that a beautiful message to ring? If you hear Christmas bells ringing, see if you can tell what they say.

—Used by permission of The Brooklyn Free Kindergarten Association.

POEM: "What Can I Give Him?"

PRAYER:

Dear Father, we are so glad that we are able to make other people happy at Christmas time. Help us always to share, gladly and willingly because we do love Jesus and wish to do things for others as he did. Amen.

OFFERING: "God loveth a cheerful giver." II Corinthians 9:7

CLOSING PRAYER SONG: "A Prayer"[8]

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[1], [2], [6], [12] Clara Beers Blashfield. *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Company, 1931.

[1], [2], [4], [10], [11] *Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930. ([1] and [3] need transposing for children's voices.)

[3] Elizabeth McE. Shields. *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.

[1], [9] *The Child's First Songs.*

[7], [14] *Worship Songs for Primaries.*

[2], [5], Edith Lovell Thomas. *First A Book in Hymns and Worship,* New York, Abingdon Press, 1922. ([2] should be transposed for primaries.)

[2], [4], [6] Danielson and Conant, *Songs for Little People.* Boston, Pilgrim Press, 1915.

[1], [2], [8] *Carols.* Wapello, Iowa, Leyda Publishing Company.

[8] Course II, Part I, The Graded Press.

[10] "He Shall Feed His Flock" from Handel's *Messiah.*

JUNIOR DEPARTMENT SUGGESTIONS FOR DECEMBER

*By Marie Cole Powell**

THEME FOR THE MONTH: *Peace on Earth, Goodwill to Men*

December 4

During November the juniors extended their experience of worship to include the people of all faiths in America. December affords the opportunity to rejoice in the heritage of the Christian. By way of preparation, create an atmosphere of beauty and of joy by having pictures of the Nativity in the room. It would be well to let the juniors decorate the room with Christmas greens. The pianist may play some of the joyful Advent hymns, as "Joy to the World" or "It Came Upon the Midnight Clear."

The leader may suggest that December is the month of joy for all Christians. We remember that last month we spoke of the fact that Jesus was born into a Jewish home. Through the centuries, the Jewish people had been looking for the birth of a great leader who would bring peace to their nation and goodwill to all men. In every Jewish home, when a baby boy was born, the father and mother would think that maybe their son would be the promised leader. Perhaps Mary and Joseph often looked at the boy Jesus when he did some brave or kind things and whispered to themselves, "Perhaps it will be our Jesus." (For further material on the probable spirit of expectation in Jesus' home, see *The Portrait of a Carpenter* by Winifred Kirkland, chapter 2, Scribner's.)

Refer to the Old Testament prophecies which the Jewish people interpreted as being about this coming Messiah. Read with the juniors Isaiah 9:6, explaining that these words seemed to the Jews to describe this coming leader.

Sing one or two of the Advent hymns, calling attention to their spirit of joy and goodwill which would come on earth when Jesus was born.

Service of Worship

THEME: *We Would See Jesus*

CALL TO WORSHIP: The Prophecy, Isaiah 9:6
The Birth of Jesus, Luke 2:1-14

HYMN: "We Would See Jesus" (verse 1)

STORY: "A Cup of Cold Water" (Found in *Rules of the Game* by Lambertson, Abingdon Press; and in *Knights of Service* by Bradshaw, Abingdon Press)

HYMN: "We Would See Jesus" (verse 2)

STORY MATERIAL: (Found in *The Little Boy of Nazareth* by Bonser, R. R. Smith, Inc.)

Outline: 1. The boy Jesus and his cousin John watching the shepherds on the hillside.

2. Jesus tells John the story of the shepherd David and of his being chosen as king.

3. Conversation between the two boys about the wonder of being chosen king of their nation.

4. Joshua sat looking far away toward snowy Mt. Hermon. Then he said slowly, "Rabbi Ben Ezra says that we need a new leader and that our wise men long ago prophecied that some one would come from among our own people who would bring great good and happiness to all the world. When I am a man,"—he paused and was still for so long that John grew tired waiting and asked, "Well, when you are a man. What then?"

"I would like to be a great teacher. Who knows? Some boy now living might be the great one our wise men long for so earnestly."

HYMN: "We Would See Jesus" (verse 3)

STORY MATERIAL: Tell the story of "The Evil Spirits" (page 80 ff. in *The Little Boy of Nazareth*) and link with it the story of the casting out of the evil spirits. Tell the story so as to show how when Jesus was a boy he was probably making up his mind that he would relieve suffering.

HYMN: "We Would See Jesus" (verse 4)

LEADER: Suggest the possibility of boys and girls today beginning to live as the boy Jesus did. One way of showing our gratitude for Jesus is to follow him.

HYMN: "We Would See Jesus" (verse 5)

PRAYER:

Our Father, all through this month of December we shall be thinking about Christmas with its joy and happiness. We are glad that Jesus, as a boy, began to act like a leader. We are glad that he dreamed of wanting to be a great teacher and that he determined to relieve suffering. We are grateful that he thought deeply about all that he saw and that gradually there grew in his mind the resolve to bring goodwill to all men. We, too, can be kind and brave and friendly like the boy Jesus. We can begin now, this Christmas season, to bring peace and goodwill to all mankind. Help us to think of ways in which to make this Christmas the happiest one for all the people whom we know. Amen.

HYMNS:

From the *Junior Church School Hymnal,* Presbyterian Board of Christian Education,

"We Thank Thee, Lord, Thou Wast a Lad"

"At Work Beside His Father's Bench"

From *Primary Music and Worship,* Presbyterian Board of Christian Education,

"When Jesus Was a Little Lad"

December 11

THEME: *Jesus' Teachings of Peace and Goodwill*

STORY MATERIAL:

a. The dreams of the boy Jesus, "When I am a Man."

b. The things he observed, as suffering, fears, unhappiness. (For source material, see *The Little Boy of Nazareth* by Bonser, and *Portrait of a Carpenter* by Kirkland.)

c. The conclusions he reached. "I will teach that God is a loving God; that all men are his children, that to love always instead of to hate is the happiest way of living; that men must love everyone, not only their friends but their enemies, people of all races; that, if men love others, they will feel peaceful in their own hearts."

SCRIPTURE MATERIAL:

a. The story of Jesus' return to Nazareth. His Sunday in the synagogue, when he told his old friends and fellow-villagers what he felt that God wanted him to do. Luke 4:14-22

b. Jesus' picture of God. Matthew 6:25-34

c. The heart of Jesus' teachings. Matthew 5:43-48

d. Who are the happy people? Matthew 5:3-12

PICTURES:

Burnan, "And the Common People Heard Him Gladly." This picture shows a group of peasants seated on a hillside listening eagerly. The picture does not show Jesus, himself, but affords an excellent opportunity for picture study, as the juniors can study the expressions on these eager faces and imagine what Jesus is saying to make them listen so attentively. Can be secured from The Pilgrim Press, 14 Beacon Street, Boston.

Copping, "The Sermon on the Mount." Associate with either of these two pictures, verse 3 of the hymn "We Would See Jesus."

HYMNS: "It Came Upon the Midnight Clear."

"In the Lonely Midnight," from the *New Hymnal for American Youth* (Century Co.) Note in both hymns the suggestion that peace and goodwill have come to men with the coming of Jesus.

WORSHIP CLIMAX: Recall "Jesus' Code of Friendship" (see *International Journal* for July, 1932, page 34). Let us be friends of Jesus at this Christmas season, bringing goodwill to all men.

December 18

THEME: *A Service of Challenge. Have Peace and Goodwill Come to All Mankind?*

WORSHIP PROBLEMS: Have Christians been friends of Jesus and helped to bring peace and goodwill to all mankind? Are all in our country happy and at peace? Do all feel that we who are Christians always show goodwill?

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*Instructor in Elementary Religious Education, Boston University, Boston, Massachusetts.

OPENING PRELUDE: "It Came Upon the Midnight Clear"

LEADER: We are going to sing a hymn about Christmas in this present year, 1932, years after Jesus was born. The first verse is about his birth and about the song of the angels, but all the other verses are about the world today, the world that you and I live in. Let us sing the first verse together.

HYMN: "It Came Upon the Midnight Clear"

LEADER: Let us read verse 2 together. Do you think the author means that there are actually Christmas angels floating above our world? What might he mean then?

INTERPRETATION: That the song "Peace on Earth" still lives on in the hearts of Christians today. Whenever a Christian lives as Jesus did, it is as though the prophecy were coming true and peace and goodwill were still being sung in the world.

LEADER: In verse 3 the author is telling about people who are not yet happy. Whom do you think he might mean by,

> And ye beneath life's crushing load,
> Whose forms are bending low.

RESPONSES: Give time for the juniors to think seriously about this. Encourage them to think of not only individuals, but also of racial and social groups.

LEADER: Read verse 4 silently to yourselves. What does the author tell these weary and unhappy people is going to happen?

HYMN (*sung in unison*): "It Came Upon the Midnight Clear"

LEADER:

I am going to tell you a story about one of our Jewish-American families.

A few years ago a Jewish family moved into a small town in Massachusetts. There was a baby in the family and one of the first things the mother and father did was to go out to buy some milk for the baby. But, though he went to store after store, and to all the places where milk was sold, the father could not get any for his baby. The people in that little town were so prejudiced against the Jews that they would not sell milk to a Jewish family. So, the father and mother decided that they would have to buy a cow and have their own milk for the baby. They could not really afford to buy a cow, but they thought to themselves, "We will not need all the milk for the baby. We can sell the rest and in that way help pay for the cow." But, when they had bought the cow and tried to sell the milk, they found that none of the families would even buy milk from a Jew.

Suppose this Jewish family had heard a group of Christians like us singing the words of our hymn,

> "Look now, for glad and golden hours
> Come swiftly on the wing;"

What would they expect us to do to show our Christian goodwill?

RESPONSES FROM JUNIORS

LEADER:

Another group of American citizens who have often been treated unfairly consists of Negroes. Many of our Negro citizens have become great singers or poets or college presidents. One of them, Paul Robeson, is both a singer and an actor. A few years ago Mr. Robeson was acting in a play called "Emperor Jones." He was playing in New York City and his acting was so wonderful that one night the whole audience of white people rose to their feet and cheered him after the curtain went down. At the end of the play Mr. Robeson and his wife, who was a college graduate, and another Negro couple, both of them well educated, went out to get something to eat. Up and down Fifth Avenue they wandered and not a single restaurant would let them come in and sit at a table just because they were Negroes. The white people who had cheered him so loudly in the theater would not be willing to have him eat in their restaurants.

Is this carrying goodwill to all mankind? What can Christians do about this?

RESPONSES

LEADER:

A few years ago some rich men in our country opened up great coal mines in Kentucky. They brought in many men and their families to work in these mines. And these rich men made a lot of money. Then, suddenly, when business conditions became so bad, the rich mine owners just closed the mines and all these men were left there without any work and their families were left to get along as they could. Food grew more and more scarce; the little children grew weak. There were no schools for them and, indeed, the children were too weak to go to school. Day after day passed and the little babies cried for food. If these boys and girls heard us singing,

> "And ye, beneath life's crushing load,
> Whose forms are bending low,
> Who toil along the climbing way,
> With painful steps and slow,
> Look now, for glad and golden hours
> Come swiftly on the wing;
> O rest beside the weary road
> And hear the angels sing"

what would they expect us to do about it?

One day some Quakers arrived in these mining towns. The good news went around that these kind friends had brought food and clothing and nurses to make them well. Do you not think the hungry children and their fathers and mothers must have felt as though the angels were singing when they saw these friendly Quakers coming with help?

If you were a mine owner, how could you show that you were a follower of Jesus?

CHRISTMAS PLANS: To bring peace and goodwill to all men.

At this point help the juniors to plan ways of showing goodwill and by so doing to make the song of the Christmas angels come true. Let this Christmas giving be for some group which needs not only the gifts, but also the expression of Christian goodwill.

Clothing, school books, and money for food may be sent to the families of the Kentucky miners through the Quaker Relief Committee, Philadelphia.

Include in the plans, resolves to show goodwill and friendship to all people of other races in our schools and neighborhoods and on our playgrounds. Try to avoid a patronizing attitude, by putting emphasis upon the *motive* to make America a Christian country and to help carry out Jesus' teachings.

HYMN: "O Master of the Loving Heart"

December 25

THEME: *Peace and Goodwill to All Men*

OPENING PRELUDE: Group of Christmas hymns, "Joy to the World," "O Little Town of Bethlehem," "There's a Song in the Air," "It Came Upon the Midnight Clear"

(This service might center in three pictures interpreted through hymns, poetry, comments by the leader, and suggestions by the juniors. A tentative outline follows. It is suggested that leaders arrange the materials in the light of the attitudes which have been developed in the group during the preceding December Sundays.)

FIRST PICTURE: Corregio, "Holy Night"

Associate with this picture the thought of the prophesied joy and peace and goodwill which came to earth with the birth of Jesus. Use such hymns as "Joy to the World" or "There's a Song in the Air."

SECOND PICTURE: Raphael, "The Sistine Madonna"

Suggested story—"The Sistine Madonna," from *Greatness Passing By* by Hulda Niebuhr (Scribner's).

Comments by leader or thought developed through conversation with juniors.

a. Jesus' teachings about God, as developed in service for the second Sunday.

b. The life of Jesus, which taught men what God was like.

c. Jesus' call to his followers to live as he lived and to carry peace and goodwill to all men.

(The pictures, "And the Common People Heard Him Gladly," by Burnan, or Copping's "Sermon on the Mount," might be associated with this selection, if either of them was used in the second service.)

HYMN: "Lord Jesus, Son of Mary" or "In the Lonely Midnight," both found in the *New Hymnal for American Youth.* These hymns are suggested because they emphasize the thought that Christ is born whenever a human life is full of kindness and goodwill.

THIRD PICTURE: Ferruzzi, "Madonna"

Comments by Leader (Or suggestions developed from group): that people of all races have come to America expecting to find it a Christian country. Refer to service for the third Sunday. They expect us who are Christians to be full of goodwill.

Poem: "The Immigrant Madonna"

This Christmastide, America, I bring to you my son,
My baby son.
He comes with little heritage,
But his eyes are clear, his body strong.
He is ready for you to do with him what you will.
What will you?
Will you use him hurriedly for your quick ends?
And will you then discard him because he is worn
out—and still a foreigner?
Or will you teach him, watch him grow, and help
him be one of you,
To work with you for those great things you seek?
He is my son, America,
And all my treasure.
I bring him here to you—
And you, what will you do with him?

—HELEN DWIGHT FISHER, from *Poems of Justice* by Thomas Curtis Clark, published by Willett, Clark and Co.

HYMN: "O Master of the Loving Heart"

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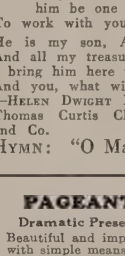

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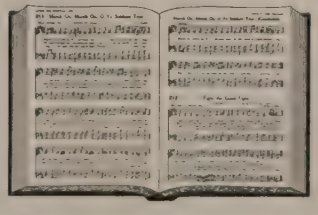

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DECEMBER WORSHIP SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

*By Thelma D. Diener**

Our theme for this month, "Peace on Earth, Goodwill to *All* Men," is one which will appeal particularly to intermediates and one that will be productive of principles of action of world-wide importance when these same intermediates become our state and national leaders. The helps given below under the various sub-themes are not intended to make easy the problem of building services of worship. They should stimulate interest and study on the part of the boys and girls and leaders who work together to plan the services and be selected for use in your services only as you find them the best available and the best adapted to your group.

The Christmas service is given in full as a guide but should be made to pass the same tests as those suggested for the other materials before it is accepted as a whole for your use.

CALL TO WORSHIP:

Leader: And Jesus, walking by the sea of Galilee, saw two brethren, and he saith unto them, Follow me.

Response: In simple trust like theirs who heard,
Beside the Syrian sea,
The gracious calling of the Lord,
Let us, like them, without a word
Rise up and follow Thee.

OFFERING SERVICE:

Leader: And this commandment have we from him: that he who loveth God, love his brother also.

Response: Because I have been given much,
I, too, shall give;
Because of thy great bounty, Lord,
Each day I live
I shall divide my gifts from thee
With every brother that I see
Who has need of help from me.

—GRACE NOLL CROWELL. Reprinted by permission of *Good Housekeeping.*

Offertory: Selected or "Largo" from "New World Symphony," Dvorak.

December 4

THEME: *Creating Goodwill Among Races*

HYMNS: "Send Down Thy Truth, O God!"
"In Christ There Is No East nor West"
"Where Cross the Crowded Ways of Life"
"We Would See Jesus"

SHORT TALK (*by an intermediate*): "Skin Colors and Soul Colors"

It is said that the Chinese classify all skins into four groups: red, white, black, brown—and then there's skin color! So it is in the thinking of each of us; our color seems just a little bit the best, and yet to the Christ this tissue-paper difference is no difference at all. You who draw yourself up with a superior feeling at the sight of a brown skin, did it ever occur to you that Jesus was not of your own race, and that authorities declare it impossible to tell what blood flowed in his veins, so mixed were the races of Judea? More than any other man in the world, Jesus transcended his nationality. He was a world citizen.

Blake caught the spirit when he had the little black boy sing, "And I am black, but oh, my soul is white!" Look at the souls of the people you pass today. Maybe the spirit of the Italian fruit-vender makes yours look dusky by comparison. The figurative "yellow streak" we hate so much has no connection with complexion. Soul Color! How much more significant a phrase than skin color! †

UNISON PRAYER:

O Father, who dost expect our lives to be reflected lights of thee, give us the penetrating eyes that see through externals, and help us to follow in the loving way of the Christ of white souls. Amen.†

A SHORT TALK may be given by a leader, based on Philippians 2:4, which will create goodwill by soliciting appreciation of the contributions to civilization of the various races.

SPECIAL MUSIC: The Negro National Anthem, "Lift Every Voice and Sing," or one of the many good Negro spirituals, such as "Swing Low, Sweet Chariot," "Lord, I Want to Be a Christian," or "Deep River."

POETRY: Select from that of Kagawa, Tagore, Counte Cullen, or others from different races.

December 11

THEME: *Creating Goodwill Among Classes*

HYMNS: "Teach Us, O Lord, True Brotherhood"
"Where Cross the Crowded Ways of Life"
"These Things Shall Be"
"I Would Be True"

SCRIPTURE REFERENCES: John 4:4-10; Mark 3:7-10; Matthew 13:47-48.

TALKS: 1. Based on Sir William Blackstone's *Origin of Property.*
2. "On Buying and Selling" from *The Prophet* by Kahlil Gibran, A. A. Knopf.

POETRY: "The Gospel of Labor" from *The Toiling of Felix* by Henry Van Dyke.
"Fruits of the Sun" from *White Fire* by Grace Noll Crowell.

December 18

THEME: *Believing in Peace, the Product of Goodwill*

HYMNS: "Let There be Light"
"O God of Love, O King of Peace"
"These Things Shall Be—A Loftier Race"
"Thy Kingdom Come, O Lord"

OFFERTORY: "God the All-Merciful"

STORY: "A Blacksmith who Blazed a Trail for World Peace"

Elihu Burritt was the youngest in a family of ten children. He was born at New Britain, Connecticut, on December 8, 1810. Owing to his father's illness, he soon had to shoulder a man's responsibilities and was apprenticed to a blacksmith in the village.

Elihu Burritt enjoyed the work of a blacksmith. He toiled early and late; making the smithy ring as his hammer struck the anvil, but he never ceased to regret that he had been compelled to leave school at an early age, and he resolved to improve his education whenever he had a few minutes to spare. He was extremely fond of mathematics and formed the habit of doing sums in mental arithmetic as he worked away at the anvil.

He became greatly interested in the study of languages. He soon noticed that the languages of different countries closely resembled each other; indeed he used to say that they were like the members of the same family. The study of languages did something for Elihu Burritt that he had never dreamed of at first. It caused him to respect, and even to love, the people of other nations. More and more he came to see that the human race is one family and no matter the color, or nation, or creed they belong to, they are really brothers and sisters. Elihu Burritt solemnly resolved that he would devote his life to helping different peoples understand each other and to abolish war as a means of settling disputes.

While living in Worcester he edited a paper named *The Christian Citizen.* It was devoted to the support of every good cause. In its pages he advocated temperance, opposed slavery, and encouraged young men and women who wanted to advance their education. But the chief thing about Burritt's paper was that it was the first publication seriously to advocate world peace. Although at first few agreed with him, Elihu Burritt believed that the disputes between nations could be settled by arbitration without the cruel carnage of bloody wars. He persisted in advocating his ideas until he gained supporters, and the self-taught, hard-working blacksmith became as well known for what were called "his peculiar ideas about war," as he had been for his knowledge of nearly twenty languages.

He visited England in 1846 in order to attend a peace conference. Here he had much to do with forming a new association called, "The League of Universal Brotherhood." In spite of opposition and ridicule, he managed to organize branches of this society in many parts of England, and later had the satisfaction of seeing the movement spread to nearly every country in Europe. New members had to sign a pledge promising to cultivate the spirit of goodwill towards the people of other nations, and within a year thousands had taken this solemn vow.

For more than twenty years Elihu Burritt worked for the establishment of peace and goodwill among nations. He visited Europe on several occasions and took an active part in organizing peace conferences in Paris, Frankfurt, Edinburgh, and many other centers.

In 1870 Burritt, now a man of sixty, retired to his farm at New Britain and spent the closing years of a busy, useful, and unselfish life working among his own people. He had devoted more than forty years of his life to worthy causes, and while he did not live to see his suggestions for arbitration fully realized, he had set in motion movements which must eventually reach the goal he had in view.

Elihu Burritt died on March 6, 1879, at his home in New Britain. After his death he was held up as an example of industry and energy. That a blacksmith, working daily at the forge and anvil, should learn nearly twenty languages was an astonishing achievement and should not be forgotten, but that for which Elihu Burritt will be remembered longest and loved most is the fact that he strove with all his might and main to help men to understand each other; that he blazed a trail for world peace.

—From *More Stories of Grit* by Archer Wallace. Copyright 1930 by Richard R. Smith, Inc. Reprinted by permission.

December 25

THEME: *Thanking God for the Prince of Peace*

PRELUDE: "Hark! the Herald Angels Sing" or "Joy to The World!"

CALL TO WORSHIP:

Leader: Unto thee, O God, do we give thanks.

Response: Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed. He will speak peace unto his people.

Leader: Sing unto the Lord a new song, and his praise from the end of the earth.

HYMN: "O Come, All Ye Faithful"

UNISON PRAYER:

Our Father, we pause this morning to offer our gratitude to thee for the gift of thy Son to us. We thank thee for thy great unselfishness shown us in this and all thy goodnesses to us. We thank thee for Jesus' gentleness, kindness, and wisdom and especially for his ideal of peace which he would have lead us in all our dealings with other people. Help us through all of life to follow joyfully the banner held high by the Prince of Peace in whose name we pray. Amen.

HYMN: "It Came Upon the Midnight Clear" (Stanzas 1, 2, and 4.)

THE CHRISTMAS STORY:

Leader: Incline your ear, and come unto me:
Behold, I have given him for a witness to the people, a leader and a commander to the people. Ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.

Reader: Unto you is born this day in the city of David a Savior, which is Christ the Lord.
Glory to God in the highest, and on earth peace, goodwill toward men.

Living Picture: Mary and the Christ Child.

Lullaby: "Sleep My Little Jesus."

Reader: Unto us a child is born
Unto us a Son is given;
And the government shall be upon his shoulders;
And his name shall be called,
Wonderful, Counsellor, Mighty God,
Everlasting Father, Prince of Peace.

Quartet: "We Would See Jesus"
(If a quartet is not available from among the intermediates, the entire group may sing the same hymn at this point in the service.)

OFFERING SERVICE:

Leader: The wise men of old brought their gifts

Response: So let us bring our offering to the King.

Offertory: "Christians, Lo, the Star Appeareth"

Unison Prayer: All that we have, we hither bring,
To lay it with joy at the feet of the King.

HYMN: "I Heard the Bells on Christmas Day"

DIRECTIONS FOR THE CHRISTMAS STORY:

The reader should be either dressed in a white robe or hidden by a screen.

The manger needs merely to suggest a manger and can be made from a wooden or cardboard box. Hay showing through the cracks adds realism to the picture, but is not essential. A drape of some soft material falling over the edge of the manger will help to hide some of its deficiencies as well as add color and beauty to the effect.

Mary, who sits directly behind the manger and looks into it, should have a draped head-dress of blue or red which completely surrounds her face. Most of the rest of her costume will be hidden by the manger.

The lullaby may be sung either by Mary or by a hidden soloist.

Curtains are not necessary as a small screen can be used and carried aside during the time that the picture is to be shown.

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*Graduate student, Yale Divinity School, New Haven, Connecticut.

† From *The Girl's Everyday Book,* published by The Womans Press. Used by permission of the National Board of the Young Women's Christian Association of the United States of America.

DECEMBER SUGGESTIONS FOR THE SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Helen Swisher**

THEME FOR THE MONTH: *"Peace on Earth, Goodwill to All Men"*

Choosing materials for worship programs. Materials for worship programs should be selected in harmony with the theme. Extraneous materials, no matter how beautiful, should not be introduced lest the program become entertainment rather than worship. There are a few questions that may serve as guides in the choice of any material for a worship program:

1. Is this material definitely Christian in its content? Is the Christian message clear and challenging? Does it present a New Testament conception of religion? It should not be vague as the song, "Somewhere the Sun Is Shining," but confident like, "I Know that my Redeemer Liveth."

2. Is the material suited to the age group? It should not be too "old" or too "childish" for youth. Youth needs the challenge of idealism—"Jesus Calls Us O'er the Tumult" or "To Serve the Present Age," rather than an emphasis upon the future life, as is found in such hymns as "Some Day the Silver Cord Will Break" or "My Father Is Rich in Houses and Lands."

3. Does it contribute to the realization of one's aim or purpose? Does the material advance the theme? Does it provide an opportunity for meditation? Does it challenge to action?

4. Does it possess good form? Is it good literature or good music? We should use the products of men's best talents for the worship of God. There is no excuse for using poor poetry or cheap music in the worship of God.

5. Does it make positive suggestions? For example, "I Would Be True" rather than "I Was Sinking Deep in Sin." That is, does it present a constructive program for Christian living?

6. Is it devotional in mood? Is it conducive to worship? Purely intellectual emphases should be avoided.

Interpretation. "Glory to God in the highest, Peace on earth among men," the angels sang. During this Christmas season thought is directed toward the message of the coming of the Christ child—"Peace on earth, goodwill toward men." The themes for this month have been developed from the thought that peace on earth will come with "Goodwill" and that goodwill begins where we are and extends to the whole world.

Weekly Themes:

First Sunday—Peace on Earth Means Goodwill.

Second Sunday—Peace on Earth Means Goodwill to Our Associates.

Third Sunday—Peace on Earth Means Goodwill in our Community.

Fourth Sunday—Peace on Earth Means Goodwill to *All* Men.

Suggested Source Materials. Since everyone loves Christmas music, many hymns and carols are listed. Hymns, other than Christmas ones, that express goodwill, comradeship, and peace, are suggested for their value in developing the theme of the month —Goodwill and Peace.

December 4

THEME: *Peace on Earth Means Goodwill*

SCRIPTURE: Isaiah 9:2-7; 11:1-5, 9, 10; 32:16-18; 42:1-4

HYMNS: "Watchman, Tell Us of the Night"
"It Came Upon the Midnight Clear"
"Christian, Lo, the Star Appeareth"
"Father of Lights"
"My God, I Thank Thee Who Hast Made"

POEMS:

"Peace on Earth"

Peace, peace on earth! the heart of man forever
Through all these weary strifes foretells the day;
Blessed be God, the hope forsakes him never,
That war shall end and swords be sheathed for aye.
Peace, peace on earth! for man shall love each other,
Hosts shall go forth to bless and not destroy;
For man shall see in every man a brother,
And peace on earth fulfil the angels' joy.
—SAMUEL LONGFELLOW. Used by permission of Houghton Mifflin Company.

"A Shepherd Speaks"

Out of the midnight sky a great dawn broke
And a voice singing flooded us with song.
In David's City was he born, it sang
A Savior, Christ the Lord. Then while I sat
Shivering with the thrill of that great cry,
A mighty choir a thousand-fold more sweet,
Suddenly sang, Glory to God, and Peace—
Peace on earth; and my heart, almost unnerved
By that swift loveliness, would hardly beat.
Speechless we waited till the accustomed night
Gave us no promise more of sweet surprise;
Then scrambling to our feet, without a word,
We started through the fields to find the Lord.
—JOHN ERSKINE. Used by permission of the author.

Shepherds there were who in the field by night
Kept watch, not wisting that a chorus bright
Of angels would to them the news convey—
The dawning of the world's most potent day.
Countless the nights of darkness and of fear
The world has watched through, but the message clear
Of prophets, martyrs, saints, and poets brought
The healing word for which it blindly sought.
Visions from God—through men must come the word,
Till the whole earth to action deeply stirred
From war and dread and hatred wins release,
And hails once more as King the Prince of Peace.
—HELEN WIEAND COLE. Used by permission of *The Congregationalist.*

December 11

THEME: *Peace on Earth, Goodwill to Our Associates*

SCRIPTURE: Micah 6:6-8; I Peter 3:6-12, 5:5; Romans 15:7-14; I Corinthians 1:10, 10:24; Galatians 5:14, 22, 23, 6:7-10

HYMNS: "Comrades, Known in Marches Many"
"Love Thyself Last"
"Heaven Is Here Where Beings of Gladness"
"O Brother Man, Fold to Thy Heart Thy Brother"
"When Thy Heart with Joy O'erflowing"

STORY: "The Road of the Loving Heart," about Robert Louis Stevenson's kindness to his neighbors. (Printed in the April, 1931 issue of the *International Journal*, page 35.)

POEMS:

"Brotherhood"

O Brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn; each kindly deed a prayer.
Follow with reverent steps the great example
Of Him whose holy work was "doing good";
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.
Then shall all shackles fall; the stormy clangor
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace!
—JOHN GREENLEAF WHITTIER. Used by permission of Houghton Mifflin Company.

"Making Life Worth While"

May every soul that touches mine—
Be it the slightest contact—
Get therefrom some good;
Some little grace; one kindly thought;
One aspiration yet unfelt;
One bit of courage
For the darkening sky;
One gleam of faith
To brave the thickening ills of life;
One glimpse of brighter skies
Beyond the gathering mists—
To make this life worth while
And heaven a surer heritage.
—GEORGE ELIOT

December 18

THEME: *Peace on Earth, Goodwill to Our Community*

SCRIPTURE: Romans 1:16-17, 12:1-18; Jeremiah 7:1-7, 31:31-34; Philippians 4:4-7

HYMNS: "O Little Town of Bethlehem"
"It Came Upon the Midnight Clear"
"Joy to the World, the Lord Is Come"
"As with Gladness Men of Old"

STORY: "A New Story of Eben Holden"

Many years ago there lived in England, a country boy who learned that there was more joy in giving his Christmas money than spending it. His name was Eben Holden and this is the story as he told it.

"I 'member one year, the day before Christmas, my father gin me two shillin'. I walked all the way t' Salem with it. I went in a big store when I come t' the city. See s' many things couldn't make up my mind t' buy nuthin'. I stud there feelin' uv a pair o' skates. They wus grand, all shiny with new straps an' buckles. I did want 'em awful, but I didn't have enough money. Purty soon I see a leetle bit uv a girl in red jacket lookin' at a lot o' dolls. She wus ragged, an' there were holes in her shoes, an' she did look awful poor an' sickly. She'd go up an' put her hand on one o' them dolls' dresses and whisper:

" 'Some day,' she'd say, 'some day.'

"Then she'd go to another an' fuss a minnit with its clothes an' whisper, 'some day.' Purty soon she as't if they had any doll with a blue dress on for three pennies.

" 'No,' says a woman, says she, 'the lowest price for a doll with a dress on is one shillin'.'

"The little gal she looked es if she wus goin' to cry.

" 'Some day I'm goin' to hev one,' said she.

"I couldn't stan' it an' so I slipped up an' bought one an' put it in her arms. I never'll fergit the look that come into her face then. Wall, she went away an' set down all by herself, an' that night they found her asleep in a dark alley. She was holdin' the little doll with a blue dress on. The little girl was half dead with the cold and there was one thing about it all that made her famous. She hed took off her little red jacket an' wrapped it with tender care 'round the little doll."

"Did she die and go to Heaven?" do you ask?

"No," said he quickly, "She lived an' went there. Ye don't hev t' die t' go to heaven. Ye've crossed the boundary when you begin t' love somebody more'n ye do yourself, if it ain't nobody better'n a rag doll."

—IRVING BACHELLER, from *Leslie's Monthly.*

Additional Materials

HYMNS: "God the Omnipotent"
"At Length There Dawns the Glorious Day"
"Let There Be Light, Lord God of Hosts"
"Jesus Shall Reign, Where'er the Sun"
"God of the Nations, Near and Far"

Worship Suggestions for the School with Combined Departments

FOR the past few months worship suggestions for the school with combined departments have shown how those responsible for these services may select and combine materials from the various age-group programs in such a way as to meet the needs of combined age groups.

Throughout this year all of the age-group programs are to be centered about the same monthly theme. The editors feel that it is not necessary, therefore, to prepare suggested combinations of these materials for the small school. Leaders should study the age-group suggestions; list the various treatments of the themes; and then determine upon weekly themes for their own school. It will not be difficult then for them to select from the many materials given, those which will best interpret their themes to their particular group.

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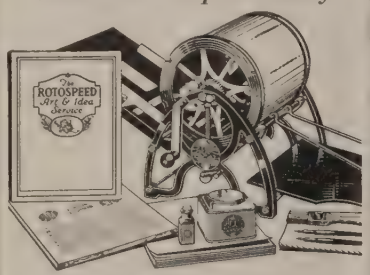

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POEMS:

"1914 — And After"

Would you end war?
Create great Peace. . . .
The Peace that demands all of a man,
His love, his life, his veriest self:
Plunge him into the smelting fires of a work that becomes his child.
Give him a hard Peace; a Peace of discipline and justice. . . .
Kindle him with vision, invite him to joy and adventure:
Set him to work, not to create *things*
But to create *man:*
Yea, himself.
Go search your heart, America. . . .
Turn from the machine to man.
Build, while there is yet time, a creative Peace. . . .
—From *War and Laughter* by James Oppenheim. Used by permission of The Century Co.

"There Shall Be Peace"

"Peace on earth"—rings out that song again.
"Peace on earth"—from valley, hill, and plain
Echoes the angel's chant, "Let there be peace."
Let love now reign and warring cease—
The strivings of men who slay for pelf,
Who destroy a world for the love of self.
Peace, after the cannon's roar;
Peace, after the battle's gore;
Peace, peace forevermore!
—From *It Shall Not Be Again* by Thomas Curtis Clark, published by Richard R. Smith, Inc.

Program for December 25

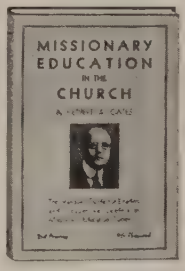
THEME: *Peace on Earth, Goodwill to All Men*
PRELUDE
CALL TO WORSHIP: Psalm 117
HYMN: "It Came Upon the Midnight Clear"
SCRIPTURE READING: Isaiah 2:2-4
POEM: "The Arsenal at Springfield," Longfellow
STORY: "The Christ of the Andes"

South America has a monument to peace, "The Christ of the Andes" whose story literally fulfills the Scripture (Read Isaiah 2:4 again).

A bitter quarrel over the boundary line between Argentina and Chile was about to end in war, but two bishops, one from each country, pleaded with the people to be friends. The two countries finally decided that there should be no war, and the cannon

(Continued on page 37)

Current Guides for Leaders and Prospective Leaders in Christian Education today



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"Those who are identified with the senior department in the church school will find much valuable material here with which to construct a program for either a senior class or a training class for teachers in the senior department."—*Zion's Herald.* 4th Printing. Cloth, $1.00.

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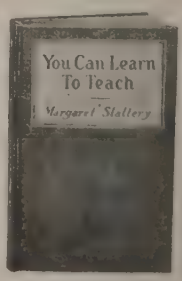
By Harry T. Stock and Erwin L. Shaver



"Without doubt this book is the most important volume on worship published during the past five years. Written by men with high talent in young people's work, it will go far in solving the problems teachers have encountered in developing normal and fruitful services of worship."—*Church School Journal.* 3d Printing. Cloth, $1.25.

YOU CAN LEARN TO TEACH

By Margaret Slattery

A non-technical and inspirational book for the younger and beginning teacher, dealing with the religious education process in its more recent aspects. Helps the teacher to develop his own religious experience and gives much practical advice upon teaching methods. 2nd Printing. Cloth, $1.35.

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Current Film Estimates

The National Film Estimate Service

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen.* They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicate the special recommendation of the National Film Estimate Service.

Age of Consent (Dorothy Wilson, Richard Cromell) (Radio) Another preposterous "College," educational, where life consists in brazenly sophisticated, smart aleck conversation and continuous girl-chasing. Real love and sex impulse thoroughly jumbled. John Halliday's fine professor role chief point of intelligent interest.
For A: Absurd *For Y:* Pernicious *For C:* No

Back Street (Irene Dunne, John Boles) (Universal) Finely acted, intelligently directed, mature problem play of convincing though depressing reality, effectively portraying the brief happiness and long heartaches in being the "other woman" in a man's life. Irene Dunne notable as the unhappy heroine.
For A: ***Good of kind*** *For Y:* Unsuitable
For C: No

Big City Blues (Joan Blondell, Eric Linden) (Warner) Country boy—ambition—big city—bad influences—suspicion of murder, etc. Shows New York life as glorified mixture of cheap crookedness, chorus girls, playboys, gaudy night clubs, and hectic booze parties. Waste of Joan Blondell's talent.
For A: Cheap *For Y:* Unwholesome *For C:* No

Blonde Venus, The (Marlene Dietrich) (Paramount) Cabaret-singer heroine, unfaithful wife, spurned out by husband, kidnaps her child, and is hounded by detectives from town to town. Finally surrenders child. Follow poverty, degradation, then sudden success in Paris night clubs, and final reconciliation.
For A: Unconvincing *For Y:* No. *For C:* No

Cabin in the Cotton (Richard Barthelmess) (First National) Serious picture of social conditions here "poor whites" in the cotton belt wage unequal conflict with "planters." Earnest acting by hero and cast makes story quite human and convincing. Bette Davis thoroughly unpleasant in unpleasant role.
For A: Rather good *For Y:* ***Interesting***
For C: No interest

Chandu, the Magician (Edmund Lowe, Bela Lugosi) (Fox) Well produced screen version of the radio serial. Struggle between Chandu, a yogi with hypnotic powers, and ambitious madman affords plenty of exciting action reminiscent of old-time thrillers. Lot of hokum but good fun if not taken seriously.
For A: Fairly amusing *For Y:* ***Entertaining***
For C: Exciting

Crash, The (Ruth Chatterton, George Brent) (First National) Another heavy husband-lover problem in the exact Chatterton manner. Spoiled but happy with husband's wealth, she is ready, when he loses all, for divorce and Australia with rival. But husband more appealing after all. Notably good cast.
For A: Good of kind *For Y:* Unsuitable
For C: No

Crooked Circle, The (Ben Lyon) (World Wide) Mystery picture with same formula—haunted house with secret passages, mysterious gang of criminals and weird characters—but made more entertaining than average by comedy of Zasu Pitts and James Gleason. Good suspense and "different" ending.
For A: Fairly amusing *For Y:* ***Amusing***
For C: Exciting

Doctor X (Lionel Atwill, Fay Wray) (First National) Murder-thriller that aims to outdo all previous attempts at thrill and horror. Pseudo-medical college, creepy doctors, stock scare devices, weird murders and suicides, with the grewsome novelty of cannibalism supposedly practiced by murderer. Waste of cast.
For A: Mostly absurd *For Y:* No *For C:* No

Fast Companions (James Gleason, Tom Brown) (Universal) Simple little story of lovable but dishonest jockey who reforms to set a good example to a misguided waif who crosses his path. Elements of pathos and humor, together with a certain degree of charm, make a rather appealing picture.
For A: Fairly good *For Y:* ***Entertaining***
For C: ***Yes***

Flames (John Mack Brown) (Monogram) Sensational melodrama about two firemen, two girls, an evil-intentioned boss, and a terrific fire that allows some spectacular heroics on the part of the hero. Just another movie.
For A: Mediocre *For Y:* Worthless
For C: No

Ghost Valley (Tom Keene) (RKO) A western melodrama made according to the usual formula of hard riding, straight shooting and much fighting. A mass of plot and counterplot and mystery involving a deserted mine in which gold has been discovered.
For A: Hardly *For Y:* Rather good
For C: Good but exciting

Hat Check Girl (Sally Eilers, Ben Lyon) (Fox) Lively mixture of night-club life, booze parties, gangsterism, and a murder. Rather complicated and fast-moving plot built on trite situation of poor girl in love with rich boy, whose father causes temporary trouble.
For A: Mediocre *For Y:* No *For C:* No

Heritage of the Desert (J. Farrell McDonald) (Paramount) Fairly good Zane Grey Western, with adequate riding and shooting thrills, heavy villains properly killed off, and some strikingly fine backgrounds and photography. Rather mediocre as to acting, for too many colorless beginners have important roles.
For A: Fair of kind *For Y:* Fairly good
For C: ***Good of kind***

Last Man, The (Charles Bickford) (Columbia) Heavy melodrama, tough and two-fisted in Bickford style, about Suez waterfront dives, big time thievery and wholesale murder on the high seas, with usual romance threaded through. One or two novel situations and well sustained interest throughout.
For A: Good of kind *For Y:* Exciting
For C: Better not

Love Me Tonight (Maurice Chevalier, Jeannette MacDonald) (Paramount) Light, lively romance, elaborately set and costumed, of a tailor who loved a princess quite in operetta style. Merry mixture of songs, comedy of character and situation, and much very elementary rhymed dialog. Limited vehicle for Chevalier.
For A: ***Amusing*** *For Y:* Sophisticated *For C:* No

Most Dangerous Game, The (Joel McCrea, Fay Wray) (RKO) The superb Cooper-Schoedsack photography wasted on feeble, artificial, preposterous scare-story about crazed Cossack hunter who tired of tigers and now hunts men on South Sea Island. Grisly thrills, mediocre acting, and silly comedy by Robert Armstrong.
For A: Waste of time *For Y:* No *For C:* No

Movie Crazy (Harold Lloyd) (Paramount) Lloyd at his ingenious best again in typical vein—unequalled in his invention of crazy mishaps cleverly strung into more or less of plausible plot, against interesting background of Hollywood production activity. Clean, wholesome, hilarious fun.
For A: ***Very good of kind*** *For Y:* ***Excellent***
For C: ***Excellent***

Night of June 13, The (Clive Brook, Lila Lee) (Paramount) Murder-mystery pleasantly different from average. Ordinary people, living humdrum lives in suburban village suddenly jolted by apparent murder in their midst. Generally convincing, well-acted, much character comedy, and rollicking good fun.
For A: ***Amusing*** *For Y:* ***Excellent***
For C: ***Very good***

One Way Passage (William Powell, Kay Francis) (Warner) Powell and Francis at their best as smooth, crook hero and sensuous heroine. Sensational adventures and ardent love affair deftly directed and acted, good comedy and suspense, picturesque and logical tragic ending. Glamorous crooks and their doings dominate film.
For A: ***Very good of kind*** *For Y:* Doubtful
For C: No

Pack Up Your Troubles (Laurel and Hardy) (MGM) Another mixture of typical nonsense, slapstick, and horseplay by this comedy pair—much of it laughable, bits of it vulgar, and one quite pathetic incident. Tota Jeffect probably harmlessly amusing Enjoyable as vacuous fun over elementary human nature.
For A: Perhaps *For Y:* ***Funny*** *For C:* ***Funny***

Painted Woman, The (Peggy Shannon, Spencer Tracy) (Fox) Sex, booze, violence, and murder in another episode of the South Seas. Complications in the life of a waterfront Magdalene struggling continuously against brutal sailors and other male derelicts, before finding real love and happiness.
For A: Hardly *For Y:* No *For C:* No

Phantom Express, The (William Collier, Jr.) (Majestic) Dull and amateurish railroad mystery-melodrama. The villains, in their attempts to seize a Western railroad from its rightful owners, disguise an airplane as a ghost train to cause wrecks. Children will doubtless enjoy it.
For A: Hardly *For Y:* Fair
For C: Good but exciting

Phantom President, The (George M. Cohan) (Paramount) Hilarious, romantic farce with preposterous story about medicine faker elected to presidency of United States, through mistaken identity. George M. Cohan plays dual role in his own old-fashioned manner and Durante does his best slapstick comedy. Fast and funny of its kind.
For A: ***Good of kind*** *For Y:* ***Amusing***
For C: ***Funny***

Those We Love (Mary Astor, Kenneth Mackenna) (World Wide) Film version of John Golden's stage play. Happily married couple estranged when persistent vamp enters their lives, but wife forgives for the sake of their son (well played by Tommy Conlon). Trite situation quite convincingly and inoffensively handled.
For A: Fair of kind *For Y:* Mature *For C:* No

Tiger Shark (Edward G. Robinson) (First National) As pleasant change from gang roles, Robinson has a realistic, human part as elementary, appealing Portuguese deep-sea-fisherman. Simple life of simple folk convincingly portrayed. Fine fishing scenes. Well-handled love triangle not offensive. Grim, violent, tragic ending for "shark settles everything."
For A: ***Very good of kind*** *For Y:* Probably good
For C: Too strong

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Jesus, Leader of Men

(Continued from page 5)

Again we shall have to turn from without to within—to Jesus' religious nature.

The Gospel writers themselves do this. Mark opens his story with a series of three promoting factors that brought Jesus out of private into public life: the mission and message of John the Baptist (1, 2-8), the vision and voice at the Jordan (1, 9-11), the temptation experience in the wilderness (1, 12-13). In the first instance we have a powerful religious stimulus from a great prophet in action, already at the pinnacle of his work, and we know from what follows that Jesus was not only deeply impressed but lastingly influenced by John the Baptist. In the second and third instances we are brought into the realm of personal religious experience—an inaugural vision followed by a period of orientation and adjustment to some new content of consciousness. With this brief series of events and experiences Mark brings Jesus out of private into public life.

As a matter of historical fact all of these items may have contributed to Jesus' determination upon a public career, although Mark does not make it clear to us just how and in what sense they were significant for Jesus personally. But even if we ascribe to all these factors the full force that Mark seems to intend, they are not sufficiently strong to explain all that follows. They may have made their contribution, but they do not begin to account for all that Jesus represented in his mission. The historical student is inclined to locate Jesus' decision upon a public career in something other and different than any one incident or series of incidents such as Mark arranges in 1, 2-13—in the summary of Jesus' religious faith and message in the passage already quoted, Mark 1, 14-15.

When Jesus appeared in public he represented just one thing, a purely personal thing that claimed him entirely—his own faith in God and his approaching Kingdom. It was the firm grip of this great faith upon the whole of his life that best explains the nature of the task to which Jesus set himself, the public work which he sought to accomplish at the command of God and in behalf of men.

The known life of Jesus appears as an unreserved response of a rich and sensitive religious nature to high and commanding religious objects and values. He enlists himself, every personal resource at his command, in their service. Thus, one of the most convincing things about the leadership of Jesus is that he himself is led.

Guidance and the Growing Principle

(Continued from page 9)

of the flesh and the spirit, which from our modern eyes is an utterly unchristian theorem. Our present-day procedure would be quite the reverse: the integration of the forces of the flesh with those of the spirit. The flesh is seen as the foundation upon which human growth expands into the spiritual manifestations which are its normal fulfillment.

Many years ago, Aristotle emphasized the Greek word "entelechy" ("fulfillment"), and through it taught the doctrine of constructive expansion. He stated that the mind was normally the fulfillment of the body and that the life should be the fulfillment of the mind. In other words that in the body and mind were potentialities individuated and personalized in such a way as to imply a unique em

hasis of mental and emotional powers in each of us. A raxiteles would create great sculpture, a Plato write reat philosophy, Demosthenes produce great oratory. He iw that similarly each and every one of us has physical, iental, and spiritual attributes capable of growing into fe in a true and normal way. The teachings of this ither of ethics were amazingly kindred in this field to iose of Jesus. In a union of their presentations we find ractically all of the most advance forms of modern iought as it pictures how the individual can best grow.

Non-Technical Reading in Psychology and Human Relations

Adler, Alfred, *The Pattern of Life.* Cosmopolitan Book Corp., 1930.
Adler, Alfred, *The Science of Living.* Greenberg, 1929.
Adler, Alfred, *Understanding Human Nature.* Greenberg, 1927.
Bagby, English, *The Psychology of Personality.* Henry Holt, 1928.
Hinkle, Beatrice, *The Re-creating of the Individual.* Harcourt, Brace, 1923.
Hollingworth, H., *Abnormal Psychology.* Ronald Press, 1930.
James, William, *On Vital Reserves.* Henry Holt, 1911.
Jung, Carl Gustav, *Psychological Types.* Harcourt, Brace, 1923.
King, Basil, *The Conquest of Fear.* Doubleday, Page, 1924.
*Kunkel, Fritz, *God Helps Those.* Ives Washburn, 1931.
*Kunkel, Fritz, *Let's Be Normal!* Ives Washburn, 1929.
*Lay, Wilfrid, *Man's Unconscious Conflict.* Dodd, Mead, 1919.
Menninger, Karl, *The Human Mind.* A. A. Knopf, 1930.
Myers, G. C., *The Modern Parent.* Greenberg, 1930.
Nicole, J. Ernest, *Psychopathology.* Dodd, Mead, 1930.
O'Higgins, Harvey, *The American Mind in Action.* Harper's, 1924.
O'Higgins, Harvey, *The Secret Springs.* Harper's, 1920.
Oppenheim, James, *American Types.* A. A. Knopf, 1931.
Pitkin, Walter B., *The Psychology of Achievement.* Simon and Schuster, 1930.
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Sadler, William, *The Mind at Mischief.* Funk and Wagnalls, 1929.
Schoen, Max, *Human Nature.* Harper's, 1931
*Seabury, David, *Growing Into Life.* Boni and Liveright, 1928.
Seabury, David, *Unmasking Our Minds.* Boni and Liveright, 1924.
*Tansley, A. G., *The New Psychology.* Dodd, Mead, 1929.
Wexberg, *Individual Psychology.* Cosmopolitan Book Corp., 1929.
Wiggam, Albert, *Exploring Your Mind with the Psychologists.* Bobbs-Merrill, 1928.
Wolfe, W. Beran, *How to be Happy Though Human.* Farrar and Rinehart, 1931.
Woodworth, R. S., *Dynamic Psychology.* Columbia University Press, 1925.
Selected Papers of William James.

*These are the most readable and significant books in the list.

When Interest in the Lesson Lags

(Continued from page 24)

ing of each class period. Instead of assuming that the upils will be ready to pick up their work where they ft off the teacher will deliberately plan to revive the enusiasm. In order to avoid monotony the method should e varied from day to day. Sometimes an interesting story ill start things off well. Sometimes a comment on the ood work of one or two of the pupils and perhaps an spection of this work by the others will be enough to art things off nicely. Sometimes the teacher will arange with some one of the group to make an interesting ontribution. So it goes. Each day something new happens. The pupils grow accustomed to this. Even though ney have lost some of the interest in their work during ne week they come to class expecting something interesting to happen. They are not disappointed. Something oes happen at the very beginning which sends them agerly to their work. The enthusiasm generated in the rst few minutes carries through the period.

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What's Happening in Religious Education

PARENTS and other persons interested in children may help themselves and their neighbors by securing the publication in their local papers of articles on "Home Education." This service was inaugurated in 1917 by the National Kindergarten Association in cooperation with the United States Bureau of Education, but since 1919 the Association has financed the project unaided.

The articles, which deal with the adult handling of children's problems, are prepared by experts and are furnished *free of charge*, in any part of the world, to any publication desiring to print them for the benefit of its readers.

Send to the National Kindergarten Association, 8 West 40th Street, New York City, for a sample sheet, take it to your editor, and ask him if he will print the articles for you. If he agrees to do so, he will receive them regularly without cost.

THE Missouri Sunday School Council for about two and a half years has had a ten to fifteen minute broadcast over station KMOX, St. Louis. For the first year and a half different prominent speakers were chosen for each Sunday. During the past year, the president, William R. Gilbert, a lawyer of St. Louis, has done the broadcasting himself. He has followed the general theme of the psychology of the emotions. At the close of each address he shows the value of religious education in controlling the particular emotions that have to do with a certain type of conduct.

The purpose of the program is not to take the place of Sunday school or of the worship service, but to direct attention to the value of religious education. Since Station KMOX is a powerful station, it might be well for state councils within that area to advise folks to listen in.

MRS. GRACE SLOAN OVERTON has become the Educational Director of the Interchurch Motion Picture Foundation, Incorporated, which has its headquarters at 7th Avenue and 51st Street, New York City. One of the purposes of this foundation is "to aid the churches of every denomination and other religious groups to obtain 16MM Motion Picture Projectors and a regular supply or service of suitable and proper motion pictures for entertainment and educational purposes." Mrs. Overton in her work as teacher, writer, conference leader, and camp director, has always sought to direct the youth of America toward a better way of life. Through its educational program, the Interchurch Motion Picture Foundation will have an opportunity to become an effective agency in the spiritual and moral education of youth.

THE Pennsylvania State Sabbath School Association has recently sustained a serious loss in the death of two of its prominent leaders: Dr. Charles A. Oliver, who served the Association continuously for twenty-seven years as superintendent of leadership training; and the Honorable John W. Vickerman, who was president of the State Federation of Bible Classes and a director in the Association.

MISS GRACE GROVER, Girls' Work Secretary for the Province of Quebec, was married on August 27th to Rev. Homer Lane, Boys' Work Secretary for the provinces of Saskatchewan and Manitoba. Miss Nina Yeomans has been appointed Girls' Work Secretary for Quebec to succeed Miss Grover.

YOUNGSTOWN, OHIO, this year brought together two hundred and five young people for a one-week summer conference and institute. Sessions were held in a local church adjacent to a spacious park which gave recreational facilities for all activities. The aim of this conference was to provide training in all lines of Christian service to youth who were unable to leave the city for state or denominational camps. The plan was endorsed by the Young People's Council, the Ministerial Association, and the Federated Churches. The faculty was made up of well-known and capable teachers and ministers of Youngstown and special lecturers were brought in from all walks of life to give side lights on various special interests.

So successful was this first interdenominational young people's summer conference and institute that it was unanimously moved to make it part of the Federated Church program.

This conference has already paid great dividends in lives consecrated to Christian service irrespective of calling or vocation. It made possible leadership training for a great group of young people who otherwise would have been deprived of such an opportunity, and it definitely furthered a finer fellowship and a closer relation between the various Protestant denominations which participated.

DR. FORREST L. KNAPP, Director of Leadership Training and Research of the International Council, has by special arrangement with the Council accepted a part-time appointment on the faculty of the Northwestern University for the fall semester. He is teaching a course in leadership training and supervision.

AMERICAN EDUCATION WEEK will be observed November 7-13, 1932, for the twelfth successive year. The theme of the program is "The Schools and the Nation's Founders," suggesting the fundamental character of education in national life. Church leaders will be particularly interested in the theme which is set for Sunday of that week, "The Schools and the Things of the Spirit." Amid the confusion of ideas and practices of the present, the schools, churches, and homes are the centers of hope and optimism. They are important stabilizing institutions. Their responsibility in the present emergency is to maintain the morale incident to a world-wide depression. It is a gigantic task. It will be accomplished more effectively by the cooperation of these three great bulwarks of American life.

American Education Week is the most appropriate time of the whole year for this cooperation. Ministers and leaders of church organizations may consult local school officials to learn how they can be of help.

The National Committee on American Education Week, 1201 16th Street N. W., Washington, D. C., will be glad to furnish complete information.

MISS MARION ROYCE, Secretary of the National Girls' Work Board of Canada, recently resigned to carry on graduate study. She has since been appointed to the faculty of Moulton College, a school for girls in Toronto.

DR. JOHN MORLIN POWIS SMITH, Professor of Old Testament Language and Literature of the University of Chicago, died on September 26 aboard the steamer on which he was homeward bound from a summer in England.

BOOKS FOR YOUNG AMERICA" is the theme for Book Week this year, November 13th to 19th. In "Young America's Book Parade" there will be histories, biographies, books on the arts, crafts, and industries of our nation. The American theme will be widely interpreted to include not only books about America but the newer type of books of information which give young people an understanding of the rapidly changing world in which we live today. The classics, too, which belong to all time and should be a part of every American child's cultural heritage, will be included in Book Week exhibits and programs in November.

With so much public interest directed to national affairs this fall the Book Week theme is particularly appropriate. Through these books children will be given a pride in American achievements and ideals, a patriotic spirit which is intelligent and critical, and a genuine love of America founded on accurate knowledge of the past and true feelings for what "the American dream" has meant to the world.

A new Book Week poster in color, by Walter Cole, is now ready for distribution. Requests for this poster and a manual of suggestions should be sent to Book Week Headquarters, National Association of Book Publishers, 347 Fifth Avenue, New York City. Enclose twenty-five cents to cover mailing expense.

THE Women's International League for Peace and Freedom is promoting this year the celebration of the two hundred and fiftieth anniversary of the landing of William Penn, that great founder and pioneer who gave to all Americans the heritage of a peaceful settlement in the new world. The courageous experiment in establishing friendliness and goodwill between Indians and white men, people of different races and different stages of civilization, is a particularly appropriate study for children today, when current journals are constantly presenting peace news. Information concerning material for programs of this nature may be received from the League headquarters, 1924 Chestnut Street, Philadelphia.

THE Northern California Council of Religious Education has given considerable interest to special programs for the observance of Religious Education Week. Due to the varying dates in the opening of public schools over the extensive territory covered by this Council, two dates were suggested for such observance. Emphasis was placed on increasing attendance and also on improving the content of Christian education. A special bulletin, entitled "Christian Education Objectives," was made available.

MISS GLORIA DIENER, Associate Editor of the *International Journal of Religious Education*, has been granted a leave of absence from the International Council for three months in order to carry on graduate work at Yale University.

MISS JESSIE MACPHERSON, Secretary of the Ontario Girls' Work Board, has assumed the duties of part-time National Girls' Work Secretary for Canada. In the readjustment the boards of the Presbyterian and United Churches have granted an extra portion of the time of their Girls' Work Secretaries, Miss Jean Cowan and Miss Evelyn Craw, to carry on the Ontario work.

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THE WALL ROLL

This new wall roll is a masterpiece by Margotti, a modern mother and child, lovely in painting, deep in religious significance.

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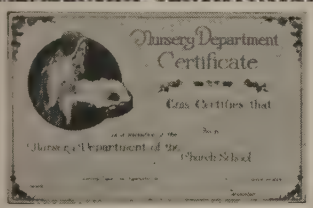

The certificates feature the same mother and child with the same accurate four color printing. Printed on heavy coated stock, size 4⅜x6½, with envelopes, 50 cents a dozen.

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The pictures by Marian Justice are not conventionalized baby heads or flowers, but pictures of action—of small boys and girls doing the sort of things small boys and girls like to do. Verses by Daisy D. Stephenson.

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December Suggestions for Senior and Young People's Departments

(Continued from page 32)

they possessed was melted into the beautiful statue of Christ of the Andes.

High up in the mountains, on the boundary line between the two countries, stands this monument to Christ, the Peacemaker. It bears at its base two tablets on which is the inscription: "These mountains will crumble into dust sooner than the people of the Argentine and of Chile will break the peace which at the feet of Christ, the Redeemer, they have given their word to keep."

—From *Worship for Youth* by Stacy, published by Powell and White. Used by permission of the author.

PRAYER:

Father, we are grateful for the diversity of gifts with which thou hast blessed thy children throughout the world; and for the distinct contribution of each race and nation to the common good of all mankind.

For the things of beauty and inspiration that come to us from these thy children and our brothers, we give thanks; for those things that contribute to our comfort and efficiency, we are deeply grateful. May we prove our gratitude by making our lives a channel through which joy and abundant life may flow to our brothers and benefactors of every nation, whether they are black or white, red or yellow or brown. Amen.

OFFERING

HYMN: "Jesus Shall Reign Where'er the Sun," or
"In Christ There Is No East or West," or
"As with Gladness Men of Old"

BENEDICTION *(in unison)*: John 14:27a.

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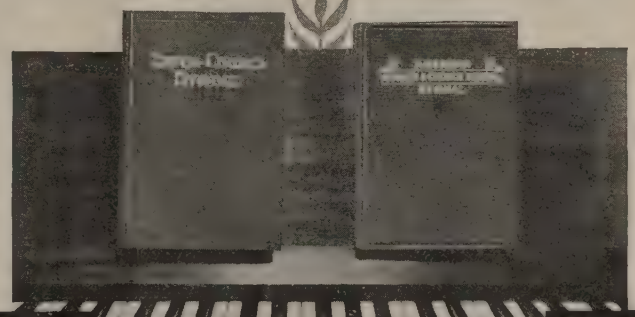

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Attendance—Seven: But What a Convention!

(Continued from page 20)

This was the program for the last year:

Executive Committee Meetings—eight.
County Convention—98 per cent of the schools represented—enrolled delegates, 352.
District Conventions—four.
County-wide Older Boys' and Girls' Conference held on a school day, with an attendance of over 300 high school boys and girls. The superintendent of the largest high school in the county gave a challenging address.
County-wide Standard Leadership Training School—five courses—enrolment, 123.
County-wide General Superintendents' Conference—67 per cent of the superintendents of the county in attendance.
County-wide Children's Division Workers' Institute—one day.
County-wide Church School Picnic.
Students in the State Training School.
Large Delegation in the State Convention.
Responsible for the Christian Educational Conference in the Pastors' Retreat for the pastors of four counties.

In this county there is a very marked increased interest in Christian education and leadership training. The average church school attendance has been increased. A larger number are remaining for the worship service, and there is a greater church affiliation.

The county council is now a very definite force in that county. All the county officers are volunteer workers. All the financial obligations are paid in full. Apportionments to the World's, International, and state work were increased fifteen per cent this last year. There is a balance in the treasury. A fine attitude exists among the workers in the county towards the council. What this council has done has inspired the workers in other counties to undertake more definite forward steps.

A Worker in Secular Education Looks at Religious Education

(Continued from page 21)

worker would certainly have to plan his work according to his charges, for there is a vast difference between the bringing of life-situation "materials" into the school and the idealizing or making religious of a particular person's life situations.

To shift religious education in this direction would be no easy task. It might be as hard to find workers to be friends and counselors* as to find classroom teachers. But, on the other hand, more workers might be willing to attempt to develop religious living in others by efforts suited to their personality, temperament, and education, than are willing to try to fit into the school situation. But, in any event, if religious education is to furnish a dynamic integration of life's experiences, it is high time that it cease being a follower of public school practice and begin to adapt its method to its unique task. The work of religious education, in its completeness, its directness, and its simplicity, should be a challenge to public education. But if it is to assume such leadership, trails must be blazed.

*For their preparation, the writer is tempted to say that the reading list should begin and end with Henry M. Wieman's 4-page article, "How I Got My Religion," *Religious Education*, XXVI, Dec., 1931, pp. 841-844. For, although the writer is very much interested in attempting to place education upon a scientific basis, he is also interested in denouncing the so-called education which is so engrossed in its technique that it cannot see things in their proper perspective.

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Books for Youth and Leaders of Youth

YOUTH AND CREATIVE LIVING

By CYNTHIA PEARL MAUS. Few if any leaders of youth in our day have so completely captured and held the attention and loyalty of young people as has Cynthia Pearl Maus. This new book will appeal to the widest possible range of interest because it presents so clearly the challenge of Christian living and so reasonably a guide to Christian growth. **$1.25**

TWENTY-ONE

By ERDMAN HARRIS. A fascinating, sensible and amusing book about this important age. One of the foremost counsellors of youth here talks directly with young men about vocation, marriage, finance, recreation, and citizenship. *Illustrated.* **$1.50**

THE DREAM POWER OF YOUTH

By PERCY R. HAYWARD. "Dr. Hayward displays a profound faith in the ability and essential rightness of youth, and reveals a very scholarly grasp and understanding of the problems confronting the agencies that work with adolescents."—*Christian Century.* **$2.00**

Now available for the first time—a comprehensive commentary in a compact, inexpensive form for students and teachers of the Bible.

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The *Commentary* is perhaps the first attempt to present a comprehensive treatment of the Bible by book, chapter and verse, with the special need of teachers in mind. Biblical passages are treated in adequate detail.

Forty-two experts in Biblical exposition have collaborated in the preparation of this *Commentary*. It is planned to meet the specific needs of students and teachers and will serve the purposes of all who wish a comprehensive, but less detailed and less expensive annotated introduction to the Bible.

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HOW SHALL I LEARN TO TEACH RELIGION?

By BLANCHE CARRIER. A new, revised edition of this book, after nine printings from the plates of the first edition. Questions for group discussion, additional books of reference and other alterations increase its value and usability. Herein the new approach to religious education is simply and effectively described by an experienced teacher. **$1.50**

OPEN DOORS IN RELIGIOUS EDUCATION

By JOHN W. SUTER, JR. "One of the few great books on religious education in the past ten years," declared Walter M. Howlett in a statement sent to 5,000 teachers in New York. Dr. Suter cuts through dry formulae and comes face to face with the actual problems involved and how they can be met. **$1.25**

SHALL LAYMEN TEACH RELIGION?

By ERWIN L. SHAVER. Deals candidly with a question which has reached the boiling point in all denominations. Dr. Shaver shows that the Church must secure lay cooperation in its teaching program and he outlines the means by which workers may be trained on the job. **$1.50**

Here are valuable "tool" books for everyone engaged in the great task of Religious Education: ***Objectives in Religious Education***, by Paul H. Vieth, $1.00; ***The Use of the Story in Religious Education***, by Margaret W. Eggleston, $1.50; ***The World's Best Loved Poems***, edited by J. G. Lawson, $1.00; ***The Child's Approach to Religious Education***, by H. W. Fox, $1.00; ***Geister Games***, by Edna Geister, $1.50; ***Teaching the Youth of the Church***, by Cynthia Pearl Maus, $1.75; ***The Holy Bible: A New Translation***, by James Moffatt, $3.50; ***Producing Your Own Plays***, by Mary M. Russell, $2.00; ***The Pupil and the Teacher***, by Luther A. Weigle, $1.25.

HARPER AND BROTHERS, 49 EAST THIRTY-THIRD STREET, NEW YORK CITY

NEW BOOKS

Pastoral Psychology. By Karl Ruf Stolz. Nashville, Tenn., Cokesbury Press, 1932. 259 p. Price $2.00.

Pastoral Psychiatry and Mental Health. By John Rathbone Oliver. New York, Charles Scribner's Sons, 1932. 330 p. Price $2.75.

The almost simultaneous appearance of these two books in the same field is one of several indications of a very lively interest in the larger use of such methods in pastoral and other religious work. All who are called upon to counsel with individuals regarding their intimate life problems have need of such help and guidance as are here provided.

The book by Dean Stolz, of Hartford Theological Seminary, is a product of long pastoral experience and particularly of a course which he has been teaching in the Seminary. The pastoral viewpoint is maintained throughout. The treatment is simple, well supplied with case illustrations, and presupposes no technical background.

The book by Dr. Oliver combines the theological and pastoral background with that of a medical doctor and a practicing psychiatrist. While the treatment is simple and presupposes no technical background on the part of the reader, it goes somewhat further into technical concepts and terminology than does the book by Dean Stolz. The serious-minded pastor in these days of distress and anxiety will likely feel the need of both books.

—H. C. M.

The Country Church and Our Generation. By Edwin E. Sundt. New York, Fleming H. Revell Company, 1932. 160 p. Price $1.50.

This book, prepared by the Director of Town and Country Work of the American Baptist Home Mission Society, contains four chapters under the following headings: "The New Day Has Arrived"; "The New Day Presents a Challenge"; "The New Day Offers Greater Opportunities"; "The New Day and Recent Achievements."

The first and second chapters are especially challenging, and are illuminating to those who have not had occasion to keep abreast of developments in the rural fields. The third chapter offers practical and concrete suggestions on the basis of an appreciation of modern developments in the church, including religious education. The fourth chapter presents information regarding some encouraging developments in relation to rural life.

—F. L. K.

The Blue Highway. By Ethel and Frank Owen. New York, The Abingdon Press, 1932. 140 p. Price $1.50.

A collection of Chinese fairy tales for children. The type is clear and the book has a number of attractive illustrations. The stories, based on legends and folk tales of China, are delightfully told.

The Pilgrim's Progress. John Bunyan's Story Rewritten for Young People. By Wade C. Smith. New York, Harper & Brothers, 1932. 104 p. Price $1.50.

This is a modern version of the old story, written for young people. It retains the main outlines and essential elements of the original story, but simplifies the language and eliminates documental arguments. The print is large and clear, and the book is illustrated with "Little Jetts" silhouettes.

The Editors of the JOURNAL *endeavor to review all books received which are definitely in the field of the philosophy or method of Christian education. Other books which are thought to be of outstanding value to church school leaders are also reviewed, as space permits. Because of lack of space it is possible only to list many books, but the fact that a book is listed without review does not necessarily imply lack of value in the field in which it deals.*

The Up-To-Date Sunday School. By J. Elmer Russell. New York, Fleming H. Revell Company, 1932. 244 p. Price $1.75.

This is a book on church school administration, primarily for the Sunday church school. It is intended to be a practical rather than a theoretical presentation for the average school.

The book contains twelve chapters dealing with such matters as organization, administration, building and equipment, and standards. There are many detailed and helpful suggestions for leaders who have not had an opportunity to do much reading.

It is to be wished that the literary quality were of a higher grade.

—F. L. K.

Visual Instruction Directory—1931. National Academy of Visual Instruction. Lawrence, Universtity Extension Division, University of Kansas, 1931. 44 p.

This directory is compiled and published each year. It lists departments of visual instruction and the names and addresses of the officials or workers in such departments for state, city, district or county departments, Museum Visual Instruction Service, Unclassified Visual Instruction, University Extension Divisions. It also indicates the institutions offering courses in visual instruction. The 1932 directory is now available for distribution.

Young Fu of the Upper Yangtze. By Elizabeth Foreman Lewis. Philadelphia, The John C. Winston Company, 1932. 265 p. Price $2.50.

This is an exceptionally well-written story of the present-day Chinese boy who, in the midst of political changes, learns his trade and, in practicing it, has many interesting adventures with his own people and with foreigners who have come to live on the Upper Yangtze. The book bears evidence of a thorough knowledge of Chinese life and a sympathetic and appreciative attitude toward its customs. Intermediates and seniors will read the book with sincere pleasure, and through the reading will develop a feeling of friendship for young people of another land.

—M. A. J.

The People of Ancient Israel. By Dorothy Mills. New York, Charles Scribner's Sons, 1932. 192 p. Price $1.75.

This book presents in clear and brief form a record of the Hebrew people from their earliest times to the destruction of Jerusalem in 70 A. D. It shows the development of the Hebrews, their civilization, social life and customs, their relation to other nations of the ancient world; and delineates the development of the idea of God in the Hebrew mind.

Education Through Recreation. By L. P. Jacks. New York, Harper & Brothers, 1932. 155 p. Price $1.50.

"Let us have more joy in life" is the line that stands on the title page of this new book by L. P. Jacks. The chapters are the records of addresses given in the United States during recent months.

Dr. Jacks urges his concept of education fused with recreation as a way out of the depression of spirit that weighs more heavily on the world than do the economic hard times. He sees education as "a wide encircling movement in the war against social evil, less spectacular perhaps than the crusading method, but more effective in the long run." But he warns his readers that "to understand the meaning of education and of recreation we must see the two in unison and not in separation."

In his several chapters, Dr. Jacks looks at the failures of modern schools and play; discusses not only the theory but some of the techniques of his plan; considers what it would mean to the community, to health, and skill if we solved creatively the common problem of leisure and education. To the stimulus of fresh and vigorous ideas, Dr. Jacks adds the charm of his humor and his exquisite English prose, making this book in itself an adventure in "education through recreation." —R. A. B.

Peter and Nancy in Europe. By Mildred Houghton Comfort. Chicago, Beckley-Cardy Company, 1932. 208 p. Price $.75.

A story of a trip to Europe made by a boy and girl. It describes their experiences in the countries which they visit, giving many facts about the countries and the people. Suitable for junior boys and girls.

When I Was a Girl in Bavaria. By Bertha Tauber Harper. Boston, Lothrop, Lee & Shepard Co., 1932. 149 p. Price $1.25.

A story of a girlhood spent in Bavaria. It gives many intimate glimpses of the home, farms, and mountains of that country. Illustrated with photographs. Suitable for junior boys and girls.

A World Book. By Helen Thoburn. New York, The Womans Press, 1932. Price $.50.

This is a "glorified loose-leaf notebook" prepared especially for those following the Girl Reserve program of the Y. W. C. A., but full of many suggestions for teachers of intermediate and senior girls' classes. It contains maps and other helpful material, suggestions for building the book, and blank pages for materials the girls collect and write. It guides their thinking and creative activity in recording their "citizenship in a World Community." Size of page, 8½x11 inches. —P. R. H.

Lyra Mystica. An Anthology of Mystical Verse. Edited by Charles Carroll Albertson. New York, The Macmillan Company, 1932. 496 p. Price $3.00.

The Varieties of Present-Day Preaching. Lectures delivered before the Boston University School of Theology, October, 1931. Edited by G. Bromley Oxnam. New York, The Abingdon Press, 1932. 244 p. Price $2.00.

My Palace. Temperence Stories and plans for Primary and Junior Teachers. By Louise M. Oglevee. Cincinnati, The Standard Publishing Company, 1932. 39 p. Price $.25 each, $2.50 a dozen.

Come to the Manger

(Continued from page 26)

FIRST SHEPHERD *(at close of song):* O, Mother of the Son of God, we have no gifts. We came so quickly, we have no gifts for the king.

*(*MARY *looks up at the* SHEPHERDS, *smiles, and looks back into the manger. The* THREE MAGI *step forward. When the* INNKEEPER *sees them he bows very low.)*

INNKEEPER: Gracious lords from a foreign land, why are you here in this poor inn?

FIRST MAGI: To give gifts to a new King.

SECOND MAGI: We followed his star, and have come to worship him.

THIRD MAGI: We have come to see the king of the Jews.

MARY: Do you hear, my little Son, they call you a King.

(The MAGI *sing, with the assistance of the chorus and those on the stage, "So O'er the Desert We Are Come" from Maunder's "Bethlehem," or "We Three Kings of Orient Are." At the close of the song they kneel before manger, at left. The* SHEPHERDS *are at the right.)*

THE PRIEST *(speaking to one of the* TRAVELERS *at the left):* I have followed the Magi to Bethlehem as Annas told me. This Child may be a king as the Magi say, but surely the Messiah of our people would never be born in a manger.

TRAVELER: His father is a carpenter, some told me, from Nazareth in Galilee.

PRIEST: Nothing good can come out of Nazareth. I go to Jerusalem.

(He exits. While they are speaking, the MAGI *bring out their gifts.)*

FIRST MAGI: We give gold to the Child for he shall be a king over his people.

SECOND MAGI: We give frankincense to the Child, for he shall be a priest to his people.

THIRD MAGI: We give myrrh to the Child for he shall be a healer of his people.

(The gifts are placed before the manger, as soft instrumental music, "Here We Offer" or "As with Gladness," is heard. All of those on the platform kneel when the gifts are placed. A group of CHILDREN *enter, right, and go slowly to the manger.* MARY *watches them, with a smile, as they come. When they are up on the second platform, or near the manger, the first child gives* MARY *a lily. She accepts the gift. One child leans up against her, looking into the manger, another stands directly behind it, the rest kneel, but all look into the manger.)*

CHORUS SINGING BY ALL *(with baritone solo):* "Here we offer and present unto thee, O Lord, ourselves" from Maunder's "Bethlehem," or "As with Gladness Men of Old." *(If the Maunder chorus is used, the tableau is held until the last "Hallelujah," when all arms are out-stretched toward the manger. At that point the curtains close. One of the* MAGI *should sing the baritone solo, "Come to the Manger." At the close of chorus, all lights are turned off but the one in the manger, and the curtains are closed.)*

THE MINISTER *(coming before curtains)* pronounces the benediction.

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